

INTEGRITY IN AGING: A DEVELOPMENTAL MODEL BASED ON JUNG'S CONCEPT  
OF INDIVIDUATION AND TILlich'S CONCEPT OF SANCTIFICATION

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by  
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## ABSTRACT

". . . Though growing old is the inescapable lot of all creatures," writes Jolance Jacobi, "growing old meaningfully is a task ordained for man alone." The purpose of this paper is to make a thorough analysis of Jung's concept of individuation, paralleling this with Tillich's interpretation of the doctrine of sanctification, and then proposing a developmental model for the task of meaningful aging, or aging with integrity, derived from these two sources. Implied by the term "model" is a theoretical projection in detail of a possible pattern or style of living in later maturity. "Developmental" indicates that the model will be designed to further growth and initiate improvements in the quality of life throughout the aging process. To say it another way, this paper focuses on the nature of the good life as it matures and ages. What is sought is a model which serves as a source of normative statements for the aging process and deals successfully with the concerns and problems relative to this issue.

Erik Erikson is one theorist who has been instrumental in developing a conceptual framework for understanding the larger concerns of the aging individual. It is his utilization of the term "integrity" and the subsequent formulization of the psychosocial issue for the last stage of life that provides a starting place for the present work. He clearly identified the central crisis for the last stage of the life cycle as integrity versus despair, yet made little contribution to its resolution. The problem remains, how is integrity to be found? That is, how does one go about the task of visualizing and then actualizing

his or her integrity? It is to the thought of Carl Jung and Paul Tillich that this paper turns its attention in order to find an answer to the question posed and the issues relative to this question. Although Erikson furnishes a point of departure for research, his works will not be examined, for concentration remains on the two major theorists, Tillich and Jung.

The contention here is that a correlation of psychological concepts and Christian symbols supplies the necessary resources for conceptualizing a developmental model for successful aging. The images of individuation and sanctification are examined carefully to find at what points they contact, clarify and amplify each other, creating positive images for the aging person and suggesting a living style which enhances personal meaning and integrity formation. To do this the religious and psychological source material is set in the context of the process of aging, specifically the stage identified as later maturity. The term "later maturity" designates a period along the aging continuum which begins at mid-life and includes old age.

Aging and the decline of the organism is inevitable. For most people it presents difficult and complex problems. Many persons in Western society view the process of aging with sorrow or rebellion, and few can imagine their own old age without a shudder of fear. With the exception of a few outstanding examples, the aging and the old have no positive paradigms in forming this final life stage. Thus the common experience of aging, as reflected in the gerontological literature over the past fifteen years, will be examined in detail as a backdrop upon

which to overlay the thought of Jung and Tillich and then suggest a model which integrates the various disciplines. This task is given structure by five motifs or themes, each of which is suggestive of possible norms by which the aging process can be made most successful and meaningful. They are: (1) creative interiority; (2) loving contact; (3) flowing with life; (4) integrity; and (5) transcendence. These denote the structural design for the comprehensive paradigm proposed as the final objective of this paper.

## INTRODUCTION

Man I concluded, may have come to the end of that wild being who has mastered the fire and the lightning. He can create the web but not hold it together, not save himself except by transcending his own image. For at the last, before the ultimate mystery, it is himself he shapes. Perhaps it is for this that the listening web lies open: that by knowledge we may grow beyond our past, our follies, and ever closer to what the Dreamer in the dark intended before the dust arose and walked.<sup>1</sup>

## PURPOSE

". . . Though growing old is the inescapable lot of all creatures," writes Jolande Jacobi, "growing old meaningfully is a task ordained for man alone."<sup>2</sup> The purpose of this dissertation is to make an analysis of Jung's concept of individuation, paralleling this concept with Tillich's understanding and interpretation of the doctrine of sanctification, to see if a developmental model for the task of meaningful aging, or aging with integrity, can emerge from these two sources. Implied by the term "model" is a theoretical projection in detail of a possible pattern or style of living in later maturity.<sup>3</sup> "Developmental" indicates that the model will be designed to further growth and initiate improvements in the quality of life throughout the aging process. To

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<sup>1</sup>Loren Easley, The Unexpected Universe (New York: Harcourt, Brace & World, 1964), p. 66.

<sup>2</sup>Jolande Jacobi, The Way of Individuation (New York: Harcourt, Brace & World, 1967), p. 131.

<sup>3</sup>The term "later maturity" set forth by Maurice Linden and Douglas Courtner, The Human Life Cycle, in Clark Tibbitts (ed.), Aging in Today's Society (Englewood Cliffs: Prentice-Hall, 1960), p. 155.

say it another way, this paper will focus on the nature of the good life as it matures and ages. A further concern will be with how this can be expressed in religious/psychological terms, depicting a paradigm of aging which will provide guidelines to the human experience. What is sought is a model which will serve as a source of normative statements for the aging process and which deals successfully with the common concerns and problems relative to this issue.

### PROBLEM

Aging, with the accompanying decline of the organism, is inevitable. For most people it presents difficult and complex problems. Many persons in Western society view the process of aging with sorrow or rebellion, and few can imagine their own old age without a shudder of fear. The American gerontologist Lansing suggests this definition of aging: "a process of unfavorable, progressive change, usually correlated with the passage of time, becoming apparent after maturity and terminating invariably in death of the individual."<sup>4</sup> All too often the unfavorable aspects are denied and the progressive change is seen as something which only affects other people. There is a great unwillingness to admit to the reality of aging. Western culture appears to be privately and publicly unprepared for aging and becoming old.

Erikson is one theorist who has been instrumental in developing

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<sup>4</sup>Albert I. Lansing, "General Biology of Senescence," in James E. Birren (ed.), Handbook of Aging and the Individual (Chicago: University of Chicago Press, 1959), p. 119.

a conceptual framework for understanding the larger concerns for the aging individual. It is his utilization of the term "integrity" and the subsequent formulization of the psychosocial issue for the last stage of life that provide a starting place for this paper. He clearly identified the central crisis for the last stage of the life cycle as that of integrity versus despair, yet made little contribution to its resolution. The problem remains, how is integrity to be found? That is, how does a person go about the task of conceptualizing and then actualizing his or her integrity? Erikson supplied the form by delineating the psychosocial crisis and its possible results. Specific content for that form remains the problem for the individual. However, though Erikson provides a point of departure for research, his works will not be examined in the course of this dissertation except where they can supplement the two major theorists, Paul Tillich and Carl Jung.

If integrity is found through ego integration and maintaining the "wholeness of experience," as Erikson suggests, then perhaps a correlation of psychological concepts and Christian symbols can supply the necessary resources for its accomplishment. Both resources will be examined carefully to find at what points they contact, clarify and amplify the other. It is hoped that normative theological statements can be made which will be verified and enriched by the psychological source material. That is, the paper will examine the psychological meaning of the theological statements, and at the same time examine the "implicit ultimate commitments (the really important values)" found in

the psychological material.<sup>5</sup> This is to be set in the context of the process of aging, specifically in the stage which has been identified as later maturity.

It is important to recognize the mutual interdependence of theology and other disciplines, that theology can both inform and be informed by other modes of thought. A basic task for theology is to continue to develop an interpretation of human existence which answers the salient question of living and offers an orienting framework in which to live. All this is done in a pluralistic context, a cultural milieu which can enrich the Christian interpretation as well as be enriched by it. In regard to the phenomenon of later maturity, theology must ask, as Browning suggests, "what it can contribute to and how it can evaluate other contemporary perspectives on aging and, further, upon what grounds it can assert that what it would contribute is true or valuable."<sup>6</sup>

#### METHODOLOGY

In terms of a theological method, this means that three sources must be examined for both specific detail and mutual relationships: the common experience of aging, Jung's concept of individuation, and the doctrine of sanctification as interpreted by Tillich. The process of

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<sup>5</sup>Don S. Browning, Generative Man: Psychoanalytic Perspectives (Philadelphia: Westminster Press, 1973), p. 152.

<sup>6</sup>Don S. Browning, "Toward a Practical Theology of Aging," Pastoral Psychology, XXIV (Winter 1975), 152.

aging will be the context for which the psychological and theological material provides content. Focus will remain on the nature of the good life as it matures and ages. By paralleling the psychological and theological sources, it will be possible to elucidate the appropriate mutual relationships, drawing from these correlations the data needed to conceptualize a more inclusive model for later maturity. Once this has been done it remains the task to draw implications and recommendations from the model formulated for those who are either working with persons in later maturity or experiencing it firsthand. In other words, how can the model developed be implemented and applied by pastoral counselors, and at the same time how can it become a working reality for those in the last stage of life?

#### DEFINITIONS

The following definitions will provide a brief outline of the major themes and supporting concepts of this paper.

##### 1. Erik Erikson's Conceptualization of the Psychosocial Crisis

The work of Erikson is of extreme importance to the field of personality development, for it is one of the few theories which specifically include adulthood as well as childhood and adolescence into its developmental model. His observations have been drawn from the wealth of his experience as a practicing psychoanalyst as well as from his field-work studies of personality development in two American Indian societies. In conceptualizing and systematizing his theory of ego



development, Erikson delineated eight stages within the process from infancy to old age, each stage representing a psychosocial crisis for the growing and maturing ego.

Human growth is seen in terms of a series of personal conflicts or crises, the resolutions of which are crucial for the future development of personality, including one's response to the environment, one's adaptation to both internal and external demands, and the development of self-image and self-esteem. A different psychosocial issue constitutes the major crisis for a person at each developmental stage, but that same issue is present to a lesser degree in preceding and later stages:

Each stage is systematically related to all others, and they all depend on the proper development in the proper sequence. Each stage exists in some form before its decisive and critical time normally arrives. Each comes to its ascendancy, meets its crisis, and finds its lasting solution toward the end of the stage mentioned.<sup>7</sup>

Thus Erikson's theory envisions the effects of maturation, experience, and environment on the growing personality, and systematizes them into eight specific stages. Growth is seen as a process, highly interrelated and continuous throughout the life cycle.

The eight stages include four in the period between infancy and childhood where "psychic developmental tasks" must be dealt with. The fifth stage, focusing on the crisis of identity, corresponds to adolescence and the unique problems of that age. The sixth and seventh stages focus

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<sup>7</sup>Erik H. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959), p. 51.

on the crises of young adulthood, those of intimacy and generativity. These issues generally emerge after adolescent conflicts have been resolved and extend into middle age. There is no clear cut upper limit for the seventh stage, that of generativity, and probably the range must be extended until the early forties.

Erikson's eighth stage, which provides the starting place for this paper, seems to encompass the greatest span of time. Though its focus concerns the issue of integrity versus despair, in a very general way it must include all the psychosocial crises and resolutions of the last thirty or more years of life. Virtually encompassing the second half of life, this stage can be defined as the stage of later maturity.

## 2. Integrity

Erikson does not give a definition for the word "integrity" but rather makes some descriptive statements which point to the constituents of this condition of being. The word itself comes from "integer," connoting undivided, at-one-ment, wholeness, health and holiness. It is the central concept of wholeness and its correlate, integration, that will be the descriptive focus of the word integrity for the purposes of this paper. The person of integrity exercises the modality of being, through having been; s/he is able to be in the face of non-being.

It is the ego's accrued assurance of its proclivity for order and meaning. . . . It is the acceptance of one's one and only life cycle as something that had to be and that, by necessity, permitted of no substitutions. . . . It is a comradeship with the ordering ways of distant times and different pursuits.<sup>8</sup>

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<sup>8</sup>Erik H. Erikson, Childhood and Society (New York: Norton, 1950), p. 268.

The person of integrity has a radius of significant relations which include "my kind," and extends to encompass the limits of "humankind." Integrity implies an acceptance of the fact that one's life is one's own responsibility, that all life experiences and all parts of the personality are what make one human. It is the ability to maintain the "wholeness of experience" even as one's physical abilities begin to degenerate.

For Erikson, then, the task for the last stage of life is to find one's integrity. Perhaps the best descriptive words he uses are "integration" and "consolidation." The process of developing integrity is a process of integration, where one's life, experience, and personality components are accepted and consolidated into the whole of one's being. It is truly being all that one is, confidently facing the threat of non-being without fear. But if a person is unable to procure integrity, or loses it, the result is a life ending in despair, characterized by disgust and a fear of death. Thus the last stage of life, that of later maturity, is seen as a challenge of actualizing one's integrity or facing the possibility of a life that ends in despair and a fear of death that stems from the fact that life has not really been lived.

### 3. Aging and Later Maturity

In its most general sense, "aging" refers to the advancing of age, that process of movement from life's beginning to its end. It is a reality that we all age with the passage of time and this brings about certain changes. In common usage, however, the term aging usually refers

to the observable physical and mental slowing down which inevitably occurs at some point during this process. But when does "aging" begin? Does it start when the physical organism has reached stability in terms of growth?<sup>9</sup> Or is it more appropriately related to individual perspectives? Perhaps aging begins when one starts to experience time in terms of time-left-to-live instead of time-since-birth.<sup>10</sup> The term "old age" is more clearly defined, for it focuses specifically on the last years of life, the period when physical and mental decline is most evident, generally sixty years and beyond. For the purposes of this paper the term "later maturity" will be used to designate a period along the aging continuum which incorporates a longer span of time than that implied by old age. Later maturity as a working concept will reflect the period of aging beginning with the forties and including old age. Thus this paper will view aging as a natural process, a continuum from birth to death along which later maturity occupies the time from the forties until life's conclusion. Moreover, the term aging will reflect not only the unfavorable changes which affect all persons with the passage of time, but also the favorable changes which make possible a rich and fulfilled life.

Change is a law of life. Unfortunately, for many in later maturity, these changes are often in the form of dramatic losses and setbacks.

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<sup>9</sup>James E. Birren, The Psychology of Aging (Englewood Cliffs: Prentice-Hall, 1964), p. 5.

<sup>10</sup>Bernice L. Neugarten, "A Developmental View of Adult Personality," in James E. Birren (ed.), Relations of Development and Aging (Springfield, IL: Thomas, 1964), p. 193.

As Callahan and Christiansen note:

. . . Aging is a process of loss. There is a diminishment of physical strength and in the functioning of organic systems. The viability and adaptability of the organism decrease. In addition to physical deterioration, there are also in American society losses of responsibility and autonomy. There are losses too of old friends and cherished relationships. Old age is a condition of irreversible loss.<sup>11</sup>

The inevitability of these personal losses has given rise to the prevalent stereotypic image of aging in Western societies--a de-humanizing series of setbacks leading through stagnation and decay and culminating (gratefully?) in death. Paul Guimard dramatically portrays this image through the painful fantasy of one of his characters:

I am already catching a glimpse of the forty-year-old man waiting for me around the corner. He will appropriate all that you have known about me, all that I have been. He will make poor use of it. His hair is thinner, breath shorter, heart less lively, skin lusterless, his spirit less sure than mine. . . . Then will come the man of fifty, and the one of sixty, who will make me die a little at a time. They will take away my teeth; they will knit me with wrinkles. I hate these old men who lie in wait for me in order to beleaguer me and mutilate me.<sup>12</sup>

Yet there is another image, one which defies the stereotype in presenting something distinctive. This is the poignantly positive image of creativity and continued personal growth which can accompany one throughout the life cycle. The image, for example, of Albert Schweitzer who began working for world peace at seventy, receiving the Nobel Peace Prize at seventy-seven. Up to the age of eighty-four he continued to

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<sup>11</sup>Sidney Callahan and Drew Christiansen, "The Ideal Old Age," Soundings, LVII, 1 (Spring 1974), 4.

<sup>12</sup>Paul Guimard, "L'ironie du Sort," quoted in Michael Philibert, "The Phenomenological Approach to Images of Aging," Soundings, LVII, 1 (Spring 1974), 40.

write and lecture throughout Europe, and until his death at ninety he actively cared for the patients in his hospital at Lambarene, Gabon. A famous humanitarian, doctor, philosopher, theologian, writer and musician, Schweitzer was working vigorously on the third volume of his Philosophy of Civilization at the time of his death in 1965.<sup>13</sup> Or the image of Margaret Mead at the age of seventy-two undertaking a rugged expedition into New Guinea to restudy the Arapesh people, whom she had originally visited some forty-eight years before. Just two weeks later (1975), a television special tracing her typical week revealed a schedule so busy and active that it would have exhausted many half her age.

These two contradictory images suggest a dilemma which seeks resolution. For many, physical and social losses are as inevitable and inexorable as the passing years. For others, however, losses are balanced and offset by creative possibilities and potential gains. To focus the question again: are there styles of living which will make later maturity a rich and creative period of life, one in which fulfillment is a reality instead of a wished-for ideal? With the exception of a few outstanding examples, the aging and the old have no positive models or ideals informing this final stage of life. The goal of this paper is to develop a model which will contribute to the resolution of this problem.

#### 4. Jung's Concept of Individuation

The work of Jung is pivotal for any research concerning the process

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<sup>13</sup> Albert Schweitzer, Philosophy of Civilization, 2 vols. (London: Black, 1923), only two volumes published.

of aging, for much of his "analytical psychology" is directed toward the second half of life. His own experience of a mid-life crisis led him to a new sense of acceptance and finality; a creative balance within his own psyche. It was the course of reaching this new integration which Jung termed "individuation" and which became for him the central concept of his psychology.

For Jung, the task for the individual during the first half of life was that of developing the ego as a means of establishing one's place in the world and coping with its realities. The achievement of this task inevitably produced a certain psychic one-sidedness, due to the concentration on certain psychosocial dimensions and the neglect of others. If a person was to find harmony and balance within himself, those neglected aspects must be rediscovered and integrated into the personality. Thus individuation is a developmental process whose goal is integration or "wholeness." It is a process whereby the ego is re-connected and assimilated to the center of the psyche, the self, and that self is allowed to emerge as the center of the whole person, connecting one with the universe of which he is a part. Jung writes:

This process is, in effect, the spontaneous realization of the whole man. The ego-conscious personality is only part of the whole man, and its life does not yet represent his total life. The more his is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universally human in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality.<sup>14</sup>

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<sup>14</sup>Carl G. Jung, The Structure and Dynamics of the Psyche (New York: Princeton University Press, 1963), p. 292.

Individuation, then, is a process in which the true center of the person emerges, integrating the many facets of the personality and bringing about wholeness. More than that, however, the emerging self is one's link with the transpersonal, a bond with collective humanity and the universe. According to Jung, "individuation does not shut one out from the world, but gathers the world to oneself."<sup>15</sup>

There is a conscious attitude which accompanies this new integration and it is essentially one of acceptance, much in the same way as acceptance is basic to ego integrity for Erikson. Jung depicts this acceptance in terms of ceasing to violate one's true nature by repressing any particular aspect or by overdeveloping another. He believes such an attitude to be "religious," although there may be no commitment to any recognized doctrine. We can therefore liken the process of individuation to a spiritual journey without a creed, aiming not at heaven, but at integration and wholeness.

##### 5. Tillich's Understanding of the Doctrine of Sanctification

Though the process of individuation is seen by Jung to be a religious process, he does not use symbols and motifs which are normative to the Christian tradition. Thus it remains the theological task of this paper to elucidate a Christian model which stands in correlation with the model of individuation.

Perhaps a more encompassing model for later maturity will be

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<sup>15</sup>Ibid., p. 226.



found in Christian symbols, one that will enrich the psychological model and give meaning to the analysis of common experience. It might well be, however, that the theological perspective will be enriched and expanded by those that have been previously discussed, creating new interpretations for traditional symbols. For, as Tillich suggests, "the theologian must reinterpret the traditional religious symbols and theological concepts in the light of the material he receives from these [psychoanalysts and other social scientists] people."<sup>16</sup>

It is, in fact, to the doctrine of sanctification and specifically to Tillich's interpretation of this doctrine, that this paper will turn. Throughout his discussion Tillich attempts to incorporate psychodynamics into theology by extensive use of the terms and concepts of psychoanalysis. Sanctification involves "the relation of the divine Spirit to the human spirit," and Tillich envisions both conscious and unconscious dimensions of personality as participating in the activity of the Spirit.

In its most general terms, sanctification can be described as a process resulting from the impact of the Spiritual Presence on the individual. For the Apostle Paul, it signified an actual transformation. Calvin understood sanctification more as a course in which faith and love were progressively actualized, and perfection was approached, though never reached. Since then, many Christian sects have emphasized the possibility of perfection, and in some cases demanded it. For them,

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<sup>16</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1957), II, 28.

sanctification was not just being made holy, but rather being made perfect.

Moving away from this perfectionistic model, Tillich affirms a transformation which, though following an "up-and-down course," moves toward a goal of spiritual maturity. In his analysis, four principles determine the process of sanctification:

(a) Increasing Awareness: Through which a person becomes increasingly aware of life's ambiguities as well as the answers to the questions implied in the human situation.

(b) Increasing Freedom: Freedom from the letter of the law to the spirit of the law, giving one the power to judge life situations in the light of the Spiritual Presence and to decide upon appropriate action.

(c) Increasing Relatedness: A growing relatedness to both self and others which overcomes self-seclusion and loneliness and leads to spontaneity and self-affirmation. Relatedness in the vertical dimension (toward God) makes this possible.

(d) Increasing Transcendence: "Continuous transcendence of oneself in the direction of the ultimate. . . ." <sup>17</sup>

The aim of sanctification, spiritual maturity, is only realized through self-transcendence and participation in the holy. Though perfection is never reached, spiritual maturity seeks a state in which the essential self shines through the contingencies of the existing self.

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<sup>17</sup>Ibid., III, 231.

Thus sanctification, like individuation, is a process, a transforming journey, through which the self is realized and, beyond that, transcended.

#### REASONS FOR THE STUDY

In the Western world aging has not been seen as a creative and rewarding period of life, but rather as something to be denied or looked upon with contempt. The stark dichotomies and polarities of Western culture have not only set apart youth as good and aging as bad, but have left little room for the actualization of personality integration. The assumption of this paper is that later maturity is the time in the life cycle when a person needs to begin accepting and integrating the various facets of his or her personality, to seek wholeness in a world of compartmentalization. Through the individual's discovery of a new integrated center, he or she becomes aware of the psychic union of person and nature, mind and body, conscious and unconscious. This center gives one a new perspective to one's own psychological makeup, where opposites are seen as complementary aspects of the whole of life instead of opposing forces.

In a society that is oriented toward youth, productivity and power, the aging body and lack of productive status incur aversion and rejection. One of the striking failures of Western society is illustrated by the fact that those in the later years of life are often not looked upon as human beings but as rejects. The dehumanization of the old and aging is a major symptom of Western material sickness. As

Simone de Beauvoir states:

By the fate it allots to its members who can no longer work, society gives itself away--it has always looked upon them as so much material. . . . It is the fault of society that the decline of old age begins too early, that it is rapid, physically painful and, because they enter in upon it with empty hands, morally atrocious.<sup>18</sup>

Thus, whatever losses are experienced by those in later maturity are compounded by the loss of a place in the life of society.

Theologians have done little to speak to the issue of aging and its subsequent problems, leaving models of resolution to be developed by those in medicine or psychology. In fact, the Church has helped perpetuate the dichotomizing of the world into opposing categories such as good and bad, heaven and hell. By focusing on Jung, who saw the period of later maturity as one of rich creativity, and correlating his model (individuation) with Tillich's interpretation of the doctrine of sanctification, an attempt will be made to bridge the gap between theology and psychology in this area, while at the same time create a model which can be useful to the Church's ministry with the aging.

#### CONTRIBUTIONS

The major contribution of this dissertation will be in the field of developmental psychology, specifically adult development. All work done in this particular field of inquiry will serve to inform and enrich both the theory and practice of pastoral counseling. The intention

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<sup>18</sup> Simone de Beauvoir, The Coming of Age (New York: Putnam, 1972), p. 542.

is to provide a working model for those concerned with or experiencing firsthand the issues and problems of later maturity. The uniqueness of the work lies in the development of a theoretical framework in which contemporary therapeutic techniques are given structure as well as psychological and theological validation. That is, in a pluralistic society in which theology, psychology, and psychotherapeutic techniques often function independently, the proposed model offers a frame of reference that draws them together in a way that is particularly relevant for understanding adult development and envisioning a positive image of the aging process. It is eclectic in that it selects what is considered to be the most appropriate material from the different disciplines in terms of the paradigms they offer, the insights and values they present, and the specific techniques suggested for work with aging persons. Hence the model presents a way of structuring practical work with those in later maturity which is supplemented as well as supported by psychological and theological insights. It further presents a style of living that incorporates significant data from the research on successful aging and is posited as a life-style that makes graceful and meaningful aging possible.

A secondary contribution will be in illuminating a psychological interpretation of religious symbol. Chapter 3 will focus upon Tillich's interpretation of the term sanctification, highlighting the insights from the psychodynamics of human existence that he uses to give content to this traditional symbol. His claim is that sanctification is a transforming process, one which creates significant psychological changes,

deals successfully with the ambiguities of life, and enables an individual to experience the impact of the divine spirit in bringing maturity, wholeness, and personal meaning. Thus he attempts to make the profound wisdom expressed by religion in symbolic language more understandable to the modern reader and more meaningful to the present human situation. Moreover, if Christian theology can be described, as Tracy suggests, as ". . . reflection upon both the meanings present in our common human experience and in the Christian tradition . . . ,"<sup>19</sup> then Tillich's statements bring a theological perspective to the question of human aging and maturity. Therefore, this dissertation makes a significant theological contribution, for it turns to a central symbol of the Christian tradition in order to offer an answer, in the form of a model, to the common human experience of aging. Tillich's interpretation of this symbol and the subsequent supporting material is proposed as the theological foundation upon which the more comprehensive model for the aging process rests. Together, Jung's concept of individuation and Tillich's image of sanctification serve to inform contemporary perspectives on aging and offer paradigms for how maturity can be reached with meaning, wholeness, and a sense of fulfillment.

Before turning to the psychological and theological sources, however, it is necessary to depict the common experience of aging. This portrayal will be accomplished through a careful review of the literature on the subject of aging, setting forth the vision of aging and the aging

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<sup>19</sup>David Tracy, "Eschatological Perspectives on Aging," in Seward Hiltner (ed.), Toward a Theology of Aging (New York: Human Sciences Press, 1975), p. 121.

process in current thought. The purpose of this approach is to establish a framework or foundation upon which to set the theoretical proposals of Jung and Tillich and, finally, to build the developmental model which integrates the various perspectives. Moreover, the data presented in the following chapter will serve as a guide for making the subsequent proposals both relevant and practical. It is, therefore, the common experience of aging that occupies the attention of the next chapter.

## Chapter 1

## THE COMMON EXPERIENCE OF AGING

## A. INTRODUCTION

Memory teases me, evanescent, transforms me in a breath of time into a bride holding fear and hope inside my white voile wedding dress. I am young and breathless with excitement. . . . No, I [sic] am old and breathless with fatigue.

"I know; I know," they say. "There are problems with being old." But they do not know. Everyone has been a child. All can understand through muffled memory how childhood was. But none has been old except those who are that now (Smith, 1973, p. 2).

These poignant words reflect both the mystery and the reality of the aging experience. From the moment of birth, all persons are aging and getting older, yet few can envision themselves as old. The aging process is little understood and yet much maligned. "Old age," write Callahan and Christiansen, "is a painful subject in America. For one thing aging presents difficult and complex problems, and for another, most unforgivably, there's no future in it" (1974, p. 1). The American people have always seen themselves as youthful, as a people with a future. America is a young nation, and for most of its history its people have been young. However, this is rapidly changing. Mayer states:

When the first census was taken in 1790, half the people in the country were 16 years old or younger, and as recently as 1970 the median age was under 28. But as the nation moves into its third century, its people, too, are getting older. The median age will pass 30 in 1981, reach 35 by the year 2000 and approach 40 by 2030. Over the same span, the number of people over 65 will more than double to 52 million—one out of every six Americans (1977, p. 50).

Much of this change can be attributed to the postwar baby boom, a ten-year period in which a fifth of the present population was born--



approximately 43 million people. As this group continues to age, national demographic configurations evolve and change with them:

By the 1980's and 1990's they will be a middle-aged bulge in the population, swelling the 35- to 44-year-old group by 80 per cent--from 23 million people today to 41 million by 2000. And early in the next century they will reach retirement, still the dominant segment of the total population (Mayer, 1977, p. 50).

When this statistic is juxtaposed with increasing life expectancy, another major trend can be seen--the ever-increasing number of people over 65. Latest figures indicate that there are about 23 million older Americans, an increase of 3 million in the last seven years. By the year 2000, nearly 31 million people will have reached their 65th birthday, and that figure will swell to 52 million in the three decades that follow.

It is obvious that the graying of American is a very significant phenomenon, one which will inevitably bring many changes to the American way of life. As the United States becomes increasingly a nation of middle-aged and older people, cultural values may also change. As Mayer continues:

What Hauser calls "the hubris of youth" is bound to decline--and along with it, America's frantic worship of the young, the new, the different. . . . Old age may never be revered in America as it was in ancient China. But the shifting demographic balance may well erase the stigma the young in America have attached to age and aging. As the ranks of the middle-aged swell in the next few years--while the number of young people continues to drop--it's even possible that a new ethic could emerge. Youth may still be served, but by dint of sheer numbers it will be their elders who will be heeded (1977, p. 50).

## B. ATTITUDES TOWARD AGING AND THE AGED

What are the basic public attitudes and expectations concerning the aging? A study conducted by Louis Harris and Associates for the National Council on Aging (1975) revealed that, compared with some of the earlier phases of life, the later years were clearly not felt by either the young or the old to be the most desirable stage of life. Few saw later maturity as a time to enjoy greater wisdom and experience, to enjoy or succeed at a job or career, or to enjoy the family. Those who did, felt that it was the best stage of life, associated its benefits with those of youth--a time of fewer responsibilities, problems and pressures, a time to withdraw from productive roles, to take it easy and enjoy life.

The major drawbacks of the aging process were seen as poor health and its concomitants. Following poor health the public considered loneliness, financial problems, lack of independence, being neglected or rejected by the young, and boredom as the major problems which had to be faced as one aged. Though there is some measure of truth to these expectations, when compared with the actual experience of older people, the study concluded that in every case the problems were overstated and exaggerated in the public mind.

Moreover, the public at large vastly underestimated the effectiveness, open-mindedness, and alertness of older persons. They were viewed as not very physically active, and as having trouble accomplishing tasks. Only 29 per cent of the population saw them as very bright and alert, while fewer yet saw them as being open-minded and adaptable. The

majority of the public attributes to them far more involvement in sedentary, private and isolated activities than is their experience. To conclude the stereotyping, only 5 per cent saw them as being sexually active.

Studies of humor done by Richman (1977) and Davies (1977) confirm the strength of negative attitudes toward old age and aging. Their studies show that negative jokes outweigh positive ones by almost two to one. Various themes characterize older persons as lying about their age, as losing physical attractiveness, and as experiencing physical, mental and sexual decline. Aging is presented as an undesirable quality in its own right--leaving women shallow, flighty, overly concerned with looking youthful and being childlike, while leaving men bald, paunchy, impotent and without vigor.

The tragic result of these attitudes is the subtle stereotyping of those in later maturity which obfuscates the person while focusing upon the facade of the aging process itself. If one is not yet classified or labeled "old," at least he or she is "getting older"--a designation which signifies helpless entrapment in the web of aging. And the gossamer threads of this web pull one toward the eventual stereotype of the innocuous white-haired old person--inactive, unemployed, passively putting up with discouragement, loneliness, prejudice, boredom and rip-offs of every kind and description. As Comfort (1976, p. 16) suggests:

He or she, although not demented, which would be a nuisance to other people, is slightly deficient in intellect and tiresome to talk to, because folklore says that old people are weak in the head, asexual, because old people are incapable of sexual activity, and it is

unseemly if they are not. He or she is unemployable, because old age is second childhood and everyone knows that the old make a mess of simple work. . . . Their main occupations are religion, grumbling, reminiscing and attending the funerals of friends. . . . A few, who are amusing or active, are kept by society as pets. The rest are displaying unpardonable bad manners by continuing to live, and even on occasion by complaining of their treatment, when society has declared them unpeople and their patriotic duty is to lie down and die.

The Harris study appropriately concludes that they have "established beyond a doubt that the image of older people held by the public at large is a distorted one tending to be negative and possibly damaging" (1975, p. 193). They also suggest problems which the public perceives among the elderly

. . . can only generate a sense of guilt and pity among the young, and not a sense of appreciation for the talents and energies that older people can still contribute to society. . . . Exaggerations of the problems of old age might instill in the young a deep-seated fear of growing old. They might force the young to struggle to look and act "young," thus inhibiting maturity and preventing the young from enjoying the natural and rewarding process of aging. They may cause fears of aging that inhibit normal rational planning for their later years (pp. 38-39).

From the subtle stereotyping, to the subsequent guilt and pity, and finally to the culturally conditioned fear of the aging process itself--these are the steps which generate agism. Agism is "the notion that people cease to be people, cease to be the same people or people of a distinct and inferior kind, by virtue of having lived a specified number of years" (Comfort, 1976, p. 35). An insidious form of prejudice like its close relative racism, it is built upon cultural fears and mis-representations of the aging process--what it is and what it does to a person. And like racism, its assumptions need to be challenged, its myths confronted, and its stereotypes shattered.

But how is this done? Perhaps the only way to deal successfully with the effects of agism is to continue to obtain information about the aging process from which to formulate new images and models more congruous with the facts. Thus, one important ramification of gerontology, the scientific study of the processes and phenomena of aging, is to help mount an attack on agism.

Are there, however, more pervasive objectives for the field of gerontology than the accumulation and dissemination of information? That is, are there more important reasons for the study of the aging process? The perspectives of two of the outstanding authorities on gerontology, James Birren and Nathan Shock, may help to answer this question. From Birren's viewpoint,

. . . the purpose of research on aging is to be able to characterize the nature of the older person and to explain how the organism changes over time, that is, to be able to make succinct statements explaining increasingly large numbers of facts about aging and individuals. The role of the scientist studying aging appears to be not different from that in other fields of investigation (1968, p. 545).

Shock, on the other hand, characterizes gerontology in different terms:

Although advancing age is accompanied by biological impairments that offer fertile grounds for the development of disease and pathology, there are compensatory devices which can maintain effective behavior in the human into advanced old age. Investigation of these as yet unmeasured and little understood inner resources over the entire life-span of the individual is the goal of research in gerontology (1960, p. 255).

For Birren, then, the purpose of gerontology is to discover and delineate the universal experience of aging, the nature of the older person, and the laws which govern the aging process. He is concerned with the collection and accounting for "facts," assuming that aging as

a phenomenon, like others, can be analyzed and described. Shock, however, tends to view aging as a process, one that should be understood in terms of the inner resources which maintain effective behavior throughout the life cycle. He points to the devices which can compensate for the inevitable decline experienced in aging and help maintain satisfying levels of behavior, saying that these are the objects for investigation. Aging, then, should be studied in terms of the individual differences, the unique "inner resources" which make it most effective and satisfying. Though neither specify directly, their later writings indicate that these understandings should always be directed toward practical applications.

Another approach is suggested by Michel Philibert, co-director of the Gerontology Center at the University of Grenoble. As opposed to the more scientific methodology of Birren and Shock, Philibert proposes a phenomenological approach, inter-disciplinary in nature, which seeks to illuminate the "images," orientations, perspectives, or "onlooks" on aging. Rather than looking for hidden structures and complicated relationships, Philibert wants to describe things as they appear to consciousness, for he is convinced that the "appearance of human aging is inseparable from its reality," and that to a great extent attitudes toward aging help shape and condition the aging experience. He is interested in depicting the norms of human aging rather than the "laws," contending that research should be informed by norms and directed toward making "behavior more effective, aging more satisfying, and old age more fulfilling." In order to discern these images and norms, Philibert asserts

that research must include as sources literature in all its forms; laws and customs; the arts and the sciences, including biology; psychology; demography; sociology; anthropology and theology. His is a multidisciplinary approach, one that seeks to renew and enliven the current status of gerontology:

Human aging is a complex process whose biological conditions are embedded in and modified by a social and cultural, which is to say symbolic, context. One cannot study aging independently of the images, naive or sophisticated, in which it is expressed and constituted. These images require our investigation largely through the mediation of the disparate texts which express them, comment on them, or convey them. Gerontology was dominated in the first stage of its brief history by the doctors and the biologists. In the second stage a place was created for the psychologists and the sociologists, flanked by some economists and demographers. Now gerontology is at the threshold of a third stage, and a period of renewal, based upon the gathering of geographers, historians, linguists, exegetes, hermeneuticists, and semiologists around problems of aging. This new era obviously will not proceed without a period of combat (1974, pp. 48-49).

The phenomenological approach offers many new possibilities for research and theory concerning the process of aging. In similar fashion, the objective of this paper is to delineate images or models of aging gleaned from the particular disciplines of psychology and theology. Before that can be done, however, an examination of the common experience of aging, found in the gerontological literature of the last decade and a half, must be undertaken. This will provide a framework upon which subsequent theory can be built and developed. The focus of this review of the literature will be upon the psychological aspects of the aging process. That is, how does the aging process affect the human personality over time? No attempt will be made to survey the biological, medical, economic or political aspects, as these are outside the scope of this

paper.

It should be noted, moreover, that the term "personality" will be used to describe the way in which a person characteristically relates to self, others, and the environment. That is, personality constitutes an interaction of both internal and external elements--between psychological, physiological, sociological and environmental systems. A person is at one and the same time a unique individual with characteristic attributes and a part of the larger social and ecological systems. Further, personality can be seen as comprised of content (traits, styles, types and roles) and processes (the dynamic interaction between the person and the environment--behavior). It is both dynamic and changing, yet retains continuity across time. There is a tendency in the human personality toward self-actualization and increased competence within its social context. Though oriented toward the future, it is manifested in the present and affected by the past. Personality is a whole, and as such is more than the sum of these various parts. It is a continually processing, dynamic, changeable system, adapting to both inner and outer changes in order to cope with the environment of which it is a part (Kimmel, 1974, pp. 298-299).

#### C. REVIEW OF THE LITERATURE

It will be the task of this review of the literature to highlight the material which is directly related to the personal/psychological dimension of human aging. Included will be the following categories: (1) theories of aging, (2) personality variables, (3) age-related crises



and issues, and (4) successful aging.

### 1. Theories of Aging

What does it mean to "grow old"? Why do human beings characteristically age and eventually die, while other life forms such as trees seem to be able to live indefinitely? Attempts to answer these perplexing questions have been as yet unsatisfying, although current research is delving deep into the mysteries of the nucleus of a human cell in order to find the reasons for aging. Even today, gerontologists are unable to decide whether aging results from hereditary factors related to species survival, from the accumulated effects to everyday living, or from a natural process of physiological change. Perhaps too much attention has been focused on the "why" of aging and not enough on the "how." This section will review the major theories of aging, beginning with hereditary and external factors, highlighting some of the physiological theories, and then focusing upon developmental perspectives which examine and analyze the process itself. No one theory is adequate to explain or describe the process of aging by itself, but each makes a valuable contribution toward a more comprehensive understanding.

a. Genetic theory. One of the earliest explanations for aging pointed to the hereditary factors which are obviously involved in determining the length of human life. Not much research is needed to see that the human life span has remained fairly constant over the centuries, with a relatively long period of postreproductive life. Many early theorists attributed this to genetic characteristics, although the

reasons were unclear. It is possible that the length of human life evolved as a result of the successful human ability to cope with the environment. It is also possible that aging had an important survival value in that the old carried the wisdom necessary to the survival of the young. A further theory is that aging is the result of the depletion of the genetic program, rather than an evolved genetic characteristic. This view sees aging as the inevitable decline which follows the exhaustion of the genetic program, much the same way as a top eventually slows down and collapses once the initial spin force has been exhausted.

b. Counterpart theory. Another evolutionary theory was proposed by Birren (1960) in which adult changes were regarded as counterparts of earlier development and thus related or traced to early life origins. He states:

A counterpart theory of aging holds that postreproductive characteristics for most species cannot have been directly subject to natural selection, thus any biological based order in late-life changes must arise in association from counterpart characteristics of development which were subject to pressures of selection. . . . I must admit that the evidence has convinced me that the changes in aging man and other organisms are not random but regular in many aspects. To account for this I advance the idea that the order in aging arises from selection for some counterpart in development (1960, p. 309).

In other words, human senescence (i.e., postreproductive aging) is directly affected and results from the manifestation of negative characteristics that were of adaptive importance at an earlier stage of life. The negative effects seen in aging are thus by-products or "counterparts" of those earlier positive or survival enhancing characteristics.

c. External factors. It is obvious that a serious disease or accident can cause one to "grow old" more rapidly or even cause the end of one's life in spite of genetic potential. There are, however, other external factors which have been proposed as having a direct relationship to the aging process. The two which have received the most attention are the effects of radiation and viruses, those which virtually everyone has exposure to. In a 15-year longitudinal study of residents of the Marshall Islands who were exposed to the radiation of a nuclear test (compared to those who left and then returned), results suggested that exposure to radiation was directly related to aging and possibly accelerated the process (Demoise, 1972). Viruses have also been studied and suggested as possible causes for the changes that occur as a person ages.

d. Wear and tear theory. One of the most basic physiological theories is that the human organism simply wears out with age, similar to a machine. Aging is seen as the consequences of the gradual deterioration of the various organs necessary for life. Thus the effects of random events, accidents and stresses are seen as accumulative, causing the organism eventually to wear out. At this time there is no conclusive evidence that hard work is directly responsible for shortening an individual's life span and, in fact, recent studies from the Soviet Union have indicated that hard work helps increase longevity.

e. Other physiological theories. In looking at the homeostatic mechanisms that maintain vital physiologic balances in the body, Comfort

(1964) suggested that their decrease in efficiency was characteristic of the aging process. In other words, aging was the result of homeostatic "faults" or decreasing efficiency. Previous studies by Shock (1960) demonstrated that the rate of readjustment to normal equilibrium after stress is slower in older persons than in the young. Thus, stresses and strains on the homeostatic mechanisms, whether they be physical (over-exertion) or emotional (loss of spouse or social role) not only speed up the aging process but may actually threaten the survival of the older person. For when an organism is no longer able to maintain the necessary equilibrium, it dies. Homeostatic imbalance which results from the lessened efficiency of the physiologic response to stress as a person ages is then one way of understanding the aging phenomenon which incorporates physiological, social, and psychological dimensions in one general theory.

Another hypothesis focuses upon the accumulation of metabolic waste, suggesting that the organism ages due to slow poisoning of the cells or impairment of their function from these waste products. Though there has been much research on this concept, disagreement still remains as to whether this is a cause or a symptom of aging. It is clear, however, that waste products do accumulate with age and may play a significant role in the changes associated with aging.

Further physiological theories suggest that the aging process can be described in terms of cellular aging or autoimmunity. Though beyond the scope of this paper, these concepts assert: (1) bodily cells may themselves age in the sense that they reproduce only a finite number

of times, or that they reproduce imperfectly because of age or accumulation of chance mutations; and (2) the frequency of an individual's immune system to reject its own tissues through the production of autoimmune antibodies increases with age and can be linked with such disabling and terminal diseases as rheumatoid arthritis, cancer, diabetes, vascular diseases, and hypertension. Thus both theories posit physiological definitions of the aging process, though it is not clear in either case whether these are descriptive of causes or symptoms.

f. Developmental perspectives. From a developmental point of view, aging should be studied within the broader context of the entire life cycle. That is, later maturity is not a separate or disjunctive period in the human life span and, in spite of its unique characteristics, should be seen with the same complex of biological, sociocultural and psychological dimensions that provide the context for studying human behavior at any age period.

The concept of development implies dynamic movement and change. In terms of human aging it refers not only to those biologically programmed processes which are inherent to the organism, but also to those in which an individual is changed or transformed by interaction with the environment. Seen developmentally, an individual ages and accumulates experience (in Gestalt terms, experience is equated with contact with the environment), yielding a continually changing inner basis for perceiving and responding to new situations and events.

For Charlotte Bühler, development is an irreversible process, one which has its own unique characteristics with each person. It is

"a succession of events that occur in a recognizable order or pattern and convey a certain direction and unity" (1968, p. 1). Margaret Blenkner uses the term to describe

. . . processes by which a living system moves and changes through time in a species-specific manner. The process is sequential, cumulative, and irreversible, . . . a complex interaction of genetics and milieu, constitution and life experience. Together they shape the individual organism which throughout its life span is always in the process of becoming with what it becomes, in the end, limited by its nature (1964, p. 247).

Perhaps the best overall description of a developmental approach is given by Douglas Kimmel. He is interested in studying human growth, behavior, and change as it is seen in normal, healthy individuals. Moreover, he is interested in the "progression of life as a continuous process of change, sequential development, and continuity from birth to death." His approach is based on the following three assumptions: (1) People continue to grow, to change, and to develop after the onset of adolescence. (2) Adulthood can be seen as a sequential, orderly progression. (3) The study of adulthood is not a simple extension of child development. That is, there are many new issues, not relevant during childhood years, which become salient concerns for the adult. "Thus," he writes, "to understand adult development, we need to focus on adult issues and to consider the processes of both change and consistency as individuals progress through sequential milestones during the adult years" (1974, pp. 2-3).

The developmental approach provides the most encompassing framework for examining that portion of the aging process deemed later maturity. It also assumes the dynamic, changeable quality of the human

personality which is important in theorizing a model which is both useful and relevant. Therefore, it is imperative that previous theoretical models of adult development be illuminated.

Long before the earliest theoretical models were proposed, however, philosophers, writers, poets and others have conveyed their various understandings of the nature of the human life cycle. One of the most famous and often quoted is that of Shakespeare, who saw life unfolding in seven stages or acts.

All the world's a stage  
 And all the men and women merely players.  
 They have their exits and their entrances,  
 And one man in his time plays many parts,  
 His acts being seven ages. At first the infant,  
 Mewling and puking in the nurse's arms.  
 And then the whining schoolboy, with his satchel  
 and shining morning face, creeping like snail  
 Unwillingly to school. And then the lover,  
 Sighing like furnace, with a woeful ballad  
 Made to his mistress' eyebrow. Then a soldier,  
 Full of strange oaths, and bearded like the pard,  
 Jealous in honor, sudden and quick in quarrel,  
 Seeking the bubble reputation  
 Even in the cannon's mouth. And then the justice,  
 In fair round belly with good capon lin'd  
 With eyes severe, and beard of formal cut,  
 Full of wise saws and modern instances;  
 And so he plays his part. The sixth age shifts  
 Into the lean and slipper'd pantaloon,  
 With spectacles on nose and pouch on side,  
 His youthful hose, well sav'd, a world too wide  
 For his shrunk shank; and his big manly voice,  
 Turning again toward childish treble, pipes  
 And whistles in his sound. Last scene of all,  
 That ends this strange eventful history,  
 Is second childishness and mere oblivion,  
 Sans teeth, sans eyes, sans taste, sans everything.

(Shakespeare, As You Like It, Act II, Scene vii)

Though this is a rather cynical and sexist view, it nevertheless portrays life from a developmental perspective, depicting progressive

change throughout. It was then the task of social scientists to try to describe and explain these changes.

Carl G. Jung. One of the most important conceptualizations encompassing the entire span of human life is that of Jung. He used the previously discussed term "individuation" to characterize the process by which a person became a psychological "in-dividual," that is, a separate, indivisible personality. This is a life-long process, inherent in each individual, which follows consistent or regular patterns. It is the sequential maturation of the human psyche toward the goal of self-realization, a point where all potentialities are unfolded and actualized, and where conscious and unconscious realms are united and integrated into the center of personality, the self. Individuation is divided into two main independent parts, identified by contrasting and complementary qualities. The parts are the first and second halves of life.

During the first half of life several developmental tasks are necessary, including the ability to handle one's instinctual drives, establishing interpersonal intimacy in terms of marriage and family life, and the full expression and utilization of one's abilities in career and society. Thus the first half of life is determined by expansion and adaptation to outer realities, learning how to love and get along in the world.

Somewhere around age 35, however, life's second half begins, bringing with it new developmental tasks. Jung compared this with the descent of the sun following its zenith, a descent which meant "the



reversal of all the ideals and values that were cherished in the morning" (1968, p. 397). During this stage, one began to shift values away from preoccupation with acquisition and with external realities, and focus on inner realities. There was a gradual shift in attention from the outer world to the inner world. This was not an obvious or striking change, but rather a matter of indirect signs of change which seemed to emerge from the unconscious. Often, it took the form of a slow change in personal character, while at other times certain traits emerged which had disappeared since childhood. For many, there was a decline of "previous inclinations and interests," with new ones taking their place (1971, pp. 12-13).

Jung asserted that aging persons should recognize that their lives were not expanding any more, and that an inherent inner process was forcing a contraction of life. The young person, he felt, should avoid an over-preoccupation with himself, but for the aging person it was "a duty and a necessity to devote serious attention to himself. After having lavished its light upon the world, the sun withdraws its rays in order to illuminate itself" (p. 17).

The ultimate goal of this inner journey was to actualize the potential for wholeness or "roundness" which was inherent in every person. Though seldom reached, it was "a state in which the greatest possible number of man's hidden qualities are made conscious, his psychic capacities developed and condensed into a unity. This is a goal which generally can be reached--if at all--only in life's late evening" (Jacobi, 1967, p. 25).

The process of striving toward wholeness, which Jung called individuation, gave life meaning and helped its traveler accept death with a deep sense of personal fulfillment.

Charlotte Bühler. Unlike Jung, who based his concepts on observations from his clinical work, Bühler's view of the life cycle emerged from a systematic study of biographies and autobiographies collected in the 1930s in Vienna. She was among the first theorists to initiate empirical studies which attempted to determine the general principles that account for changes in needs, motivation, and behavior over the course of human life. The data she collected seemed to point toward a natural three-phase model in which the biological process of growth, stability and decline paralleled the psychosocial process of expansion, culmination and contraction in outer involvements. In its broadest terms, she outlined: (1) a growth period from birth until the organism is fully developed; (2) a stationary growth period during which the organism's power to maintain itself and develop is equal to the forces of decline; and (3) a last period of decline (Bühler, 1968, p. 13).

Bühler further proposed a common developmental principle which ran throughout the life cycle. This she alternately called the self determination or self fulfillment drive. Thus she saw life as innately goal-directed and dynamic:

To live a goal-directed life means to have the desire, or even the feeling of obligation, to see one's life culminating in certain results. Ideally, these results would represent a fulfillment of the aims toward which a person is striving with a determination that governs him throughout his life (1968, p. 2).

Her ultimate concept of the life cycle consisted of the following five phases:

(1) The initial phase of progressive growth without reproductive ability. Labeled childhood (ages 0-15), hardly any goal-directed determination was seen as being present.

(2) Adolescence (ages 15-25) followed as progressive growth with reproductive ability and with tentative goals.

(3) A period of stationary growth, called mid-adulthood, with both reproductive ability and specific, definite self determination (ages 25-45).

(4) Later adulthood (ages 45-65) ushered in beginning decline and loss of reproductive ability. It was also a period of self assessment and review of past goals and accomplishments.

(5) The final phase of decline, called old age, following loss of reproductive ability (ages 65+). It was here that a person experienced fulfillment, resignation, or failure.

Four basic motivational tendencies corresponded with the five phases. That of need satisfaction was most obviously seen in the infant, but also returned in the elderly. Self-limited adaption was a dominant tendency in the growing child. Creative expansion, the need to advance in the world and to change it creatively, becomes the dominant tendency in the adolescent and adult years. Finally, the need for unification of the personality and integration of the psyche, called upholding internal order, becomes the dominant task for later adulthood and even old age. Again, these are innate qualities whose "implicit ultimate intent

is self-development, the establishment of contracts, the mastering of reality and the fulfillment of life through an integrated actualization of the individual's potentials" (1968, p. 93).

Looking back over the life span from the perspective of the final phase, Bühler concludes:

. . . The fact that toward the end people are able, or even feel compelled to size up the result of their lives indicates that they have followed a directive all the time or much of the time. We have shown it imperative from the start of the individual's life, and have called it the human being's intentionality toward fulfillment (1968, p. 403).

Erik H. Erikson. The work of Erikson on the eight stages of the life course is probably the best known of all the developmental models. The stages represent the crucial turning points, crises or psychosocial "issues" that arise at various times along the continuum from birth until death. Erikson's interest is in presenting

. . . human growth from the point of view of the conflicts, inner and outer, which the healthy personality weathers, emerging and re-emerging with an increased sense of inner unity, with an increase of good judgement, and an increase in the capacity to do well, according to the standards of those who are significant to him (1959, p. 51).

The first five stages deal with childhood development, and parallel the work of Freud. It is the last three stages which deal with adult development and are thus of most interest to this paper. They are as follows:

(1) Intimacy and Distantiation versus Self-Absorption: Once a reasonable sense of identity has been established (the task of the fifth stage), a person must learn how to establish intimate relationships with others or settle for highly stereotyped and formal

interpersonal relations which may lead to a deep sense of isolation. Thus this conflict represents the success or failure in an individual's ability to be authentically open and capable of a "trusting fellowship" rather than remaining distant through pseudo-intimacy.

The overall challenge of this stage is to be able to lose and find oneself in another, giving oneself fully to a loved partner of the opposite sex. It is generally seen as spanning the ages 19 to 25.

(2) Generativity versus Stagnation: This is the stage in Erikson's scheme which is concerned with establishing and guiding the next generation. A person must learn to give to the world in a creative, caretaking and participatory manner. Though generally focusing on parenthood, it also includes productivity---in short, creating something which will outlive oneself.

For the person who does not meet the challenge of making be and taking care of, there may be a regression into an obsessive need for pseudo-intimacy, often with a deep sense of stagnation and interpersonal impoverishment. Lasting from about the ages 26 to 40, this stage is crucial to achieving life satisfaction and the feeling of fulfillment.

(3) Integrity versus Despair: This is by far the longest life stage, including the span from later maturity until death. In this stage one is called upon to come to grips with and accept her/his own life cycle as something "that had to be" and cannot be changed or altered. The task of this stage is often hastened by an increasing awareness of the finitude of life and the shortness of time left to live. It is a

time for evaluating the course of one's life, for integrating the various facets of one's experience, and of affirming its meaningfulness. Achieving this brings a pervasive sense of integrity and is the final fulfillment of the previous seven stages. For the person who cannot accept his/her life, however, despair may set in, leaving one the feeling that life has been misused, wasted, and totally devoid of meaning.

Though Erikson's descriptions of these life phases are very brief, he encourages others to fill out and enhance his work with their own detailed investigations and observations. His adumbration of the thematic conflicts of adulthood provides a basic framework for continued study and theorizing.

Bernice Neugarten. One of the outstanding contemporary figures in the field of gerontology, Neugarten, has affirmed a developmental view of the adult personality from her extensive studies of those in later maturity. Her view is that there are changes which occur in an individual's personality throughout the the life span. Central to her view is that self-awareness increases as one ages and that the self becomes increasingly more differentiated with time. In assessing some of these changes, she writes:

. . . There are sets of personality processes, primarily intrapsychic in nature, which show developmental changes throughout the life span. As the individual moves from childhood and adolescence into adulthood, ego processes become increasingly salient in personality dynamics (1964, p. 192).

Childhood is seen by Neugarten as a time when the ego focus is upon the development of psychic tools, whereas in young adulthood the attention is directed toward mastery of the environment. In middle age,

however, "there comes a realignment of ego processes; and to the extent to which these processes become conscious, a re-examination of the self" (1964, p. 193). The transition from young to middle adulthood is marked by a decrease in "emotional reactivity," a shift of ego cathexis from outer to inner concerns, and some degree of "constriction." There is a heightened importance of what she terms the "executive processes" of personality: self-awareness, selectivity, manipulation and control of the environment, mastery, competence, and a wide array of cognitive strategies. Further, there is a restructuring of time and new perspectives of self, time, and death. Life seems to be restructured in terms of "time-left-to-live" as opposed to "time-since-birth," and with that comes the recognition that there is "only so much time left." It is also during later maturity (called "middle age" by Neugarten) that men become more receptive to their affiliative and nurturant parts of personality, while women become more receptive to aggressive and ego-centric impulses. This is in agreement with Jung's concept of the need for recognition and the development of the contrasexual side of oneself during the second half of life.

These personality changes, which Neugarten calls "interiority," are seen as developmental rather than as reactive. She sees them not as biologically inherent or inevitable, but as processes in which a person, through interaction with the environment, is transformed. A person's life history is replete with adaptations to both biological and social events, hence giving him/her the ability to perceive and respond to life in new and different ways. And in middle age, these changes are

in the direction from active to passive modes of relating to the environment, with a subsequent shift of energy from an outer-world to an inner-world orientation.

This continues into old age, where there is a "turning inward, a withdrawal of investment from the outer world, and a new preoccupation with the inner world. Finally there is a stage in which the ego undergoes something of a last restructuring preparatory to death" (1964, p. 193). Introspection increases during old age and persistent contemplation of inner thoughts characterizes mental life. Along with personal stock-taking and reflection comes a more egocentric, self-preoccupied state of mind, with much more attention focused on the satisfaction of personal needs. Finally, as one approaches death, there is an increased preoccupation with past experience and unresolved conflicts in an attempt to understand, accept and reintegrate them into the personality. Thus the introspection of middle age is seen as the fore-runner of reminiscence in old age--a preparatory step in the attainment of integrity. This symbolic method of "putting one's house in order" represents a final ego restructuring in preparation for death, and is yet another evidence of developmental change that continues to the very end of life.

Andrew S. Dibner. One final theory which deserves attention is the "simplicity" theory proposed recently by Dibner (1975). His view is that genetically determined programming of the developing adult ceases to be of critical importance in maturity past the age of highest reproductive potential. Changes therefore are primarily due to experience and interaction with the environment. There are also sociocultural tasks



facing aging persons, such as those delineated by Erikson, and thus one can expect to see certain uniformities in adaptive responses to these demands. These Dibner describes as the change with age toward reduction, slowing down, inhibition, conservatism and withdrawal or disengagement. He suggests that these responses may reflect motivational change:

If we see the aging adult as an organism slowly undergoing changes in his physical constitution and if we see behavior as a function of the organism adapting his resources to conditions of his environment, then we can conceive of changes in behavior with age as a response of the less energetic, physically inefficient although more experienced organism coping with a world continuing with its demands and stimulus characteristics (1975, p. 85).

His basic thesis, therefore, is that "psychologic changes in old age are evidences of a basic change in the organism from a primarily arousal-seeking to a less arousal-seeking state. The basic motivation of the older person is preference for simplicity rather than complexity which characterizes the young organism" (1975, p. 86). This becomes increasingly important for the aging individual as s/he begins to experience waning energy and lessened resources. It can be characterized by attitudes of conservation and self-protection, a preference for simplicity, redundancy, and a preoccupation with personal security.

Three reasons are given to explain the need for simplicity: (1) The older person can conserve energy by avoiding arousal. (2) Stimuli might be overly potent or arousing due to the "decreased sensory acuity and slower speed of integration of information" accompanying aging. (3) The "subjective uncertainty" which exists in the older person as a result of awareness of changes in "sensory processes, integrative skills, and motor skills." Because of these reasons, certain reflective

behavior can be seen, such as avoiding certain conditions (e.g., the person with poor hearing avoiding conversations), avoiding ambiguities, or continuing to repeat old, familiar patterns and habits. Thus Dibner presents

. . . a view of the aged not as structurally different, as permanently or progressively incapable, but as differently motivated. This implies reversibility or changeability. Psychologic age becomes a matter of how one approaches problems, how one interacts with the presenting environment, rather than a state or status. . . . We know now that older people are not a different kind of person but are like persons of any age, coming to terms with their psychologic world in the most effective manner they can devise (1975, pp. 88-89).

## 2. Personality Variables

If it is true that the human personality continues to grow and change over the course of life, how is this experienced? That is, what are the major personality changes which characterize later maturity? The data currently available indicate that the general developmental change is in the direction of increased personality contraction and internalization. Thus a starting place for examination is at the point of basic personality orientation.

### a. Personality orientation.

(1) Interiority or introversion: The most extensive study in this area was conducted by various members of the Committee on Human Development at the University of Chicago. Their research, known as the Kansas City Studies of Adult Life, focused on the specific changes in personality associated with chronological age in the second half of

life. Neugarten (1964) described the basic nature of age change as a movement away from an active, combative outer-world orientation, to a more adaptive, conforming, inner-world orientation. The environment was seen as complex and dangerous by older persons, with the self becoming more conforming and accommodating to outer-world demands. This change was described as increased "interiority." Neugarten also concluded:

. . . Different modes of dealing with impulse life became salient with increasing age. Preoccupation with the inner life became greater; emotional cathexes toward persons and objects in the outer world seemed to decrease; the readiness to attribute activity and affect to persons in the environment was reduced. . . . There was also a constriction in the ability to integrate wide ranges of stimuli and in the willingness to deal with complicated and challenging situations, . . . a lessened sensitivity to the reactions of others and a lessened sense of relatedness to others (1973, p. 320).

These findings have been supported by other investigators, among them Clark (1967), Lakin and Eisdorfer (1962), Berezin (1963), Butler (1963), and Chown (1968), all indicating that aging persons tend to move from active involvement in the world to a more introverted, passive position, with more attention on the control and satisfaction of personal needs. Relationship with the world was seen as changing from "active to passive mastery," where the self, rather than the world, was altered to meet the demands of social situations and external authorities. As a person passed 65, this conformist model tended to be transformed into one of "magical mastery," where the defensive operation of projection and denial began to replace realistic activity.

Dibner (1975) confirmed these results and stated that "introversion" was a basic personality trend for the aging adult. He described this as

an "inner-directedness, preoccupation with the self, one's body, one's thoughts, one's emotional states rather than concern with stimulation from the outer world from physical surroundings, events or social stimuli" (1975, p. 81).

(2) Conservatism: Along with the increase in interiority goes a tendency toward conservatism. This is reflected in an attitude of preservation of the status quo rather than seeking change. Dibner sees evidence of this in "behavioral rigidity, unyieldingness, greater consistency in social and political attitudes. Older persons are less tolerant of ambiguities, and tend to impose structure in uncertain conditions . . ." (1975, p. 81). Riley, Foner, and Associates (1968) have reported that the older person is more rigid than a young person and less disposed to adapt to changing stimuli. Further, their attitudes indicate a higher degree of dogmatism, a greater intolerance of ambiguity, and a decreasing susceptibility to social pressure.

(3) Sex-role perceptions: In a study using the Thematic Apperception Test cards, Neugarten and Gutmann (1958) were able to show a change in sex-role perceptions as a person ages. Middle aged (age 40-54) and older persons (age 55-70) were shown to have different perceptions of male-female roles in the family and to see a reversal in authority and dominance patterns between the sexes. In describing the four persons pictured in the card, older respondents (both males and females) perceived the old man in terms of increasing submissiveness. Likewise, the old woman's role as determined from the card changed from a

subordinate to an authoritative position when seen by older respondents as compared to younger ones.

Along with these role shifts, moreover, the data also implied personality changes in which differences between the sexes appeared with age. In a later article Neugarten states:

Older men seemed more receptive than younger men of their affiliative, nurturant, and sensual promptings; older women, more receptive than younger women of aggressive and egocentric impulses. Men appeared to cope with the environment in increasingly abstract and cognitive terms; women in increasingly affective and expressive terms (1973, p. 320).

Another study by Chiriboga and Lowenthal (1971) reported findings which confirm these sex differences.

There is also a difference in the way middle age men and women define their age status. Women tend to define their age status in terms of timing of events which occur within the family cycle. Men, on the other hand, perceive the onset of middle age by cues presented outside the family context. These cues are often in the form of deferential treatment from work associates. Further, health changes are more of an age marker for men than for women. Men seem more preoccupied with maintaining body shape, appearance and performance levels (Neugarten, 1968).

(4) Self-assessment: It has already been noted that with the aging process comes a tendency toward introversion; including the increase of contemplation, reflection, and especially self-evaluation and self-assessment. Gould (1972) maintains that during the fifties there is a renewed questioning about the meaningfulness of life as well as a review of one's own work contributions to the world. Bühler (1968) speaks

about an "inner scrutiny" developing during middle age, manifesting itself as a self-assessment, a questioning of the previous order. Neugarten (1964) sees middle age as a time of taking stock of one's life and pondering what one may yet accomplish. She views this increase of introspection and contemplation as a precursor of reminiscence in old age. In other words, there is a movement as a person ages from a general taking stock to a more specific reminiscing (thinking about or reflecting upon one's past experience). McMahon and Rhudick (1967) understand reminiscence to be a positive way of coping with the aging process. They feel that often an older person's significance is attached to past events, and these events become increasingly the subject of conscious awareness. Moreover, it becomes a way of relating to others, of affirming oneself, and of protecting oneself from disruptive degrees of anxiety or depression. They write:

Reminiscence appears to be a complex organized mental activity operating under the control of the ego and varying with personality structure. It is positively correlated with successful adaptation to old age and appears to foster adaptation through maintaining self-esteem, reaffirming a sense of identity, working through and mastering personal losses, and contributing positively to society. . . . The apparent contribution of reminiscence to successful adaptation to senescence calls for more active research; it also has therapeutic implications which suggest that our modern society should attach more significance to reminiscence and provide more opportunity for its legitimate expression (1967, p. 78).

Ultimately, reminiscence leads to what Butler (1963) postulates as the universal occurrence in older persons of an inner experience of reviewing one's life, a process which he calls the "life review." Through this process there is a progressive return to consciousness of past experience and unresolved conflicts, in which these are surveyed and

reintegrated. According to Butler the life review is

a normative, universal process triggered by the sense of approaching dissolution and death, precipitated and reinforced by current isolating experiences, and mediating various observable effects--creative, adaptive, pathological, or more than one of these elements. The Life Review is seen as an intervening process between the sense of impending death and personality change and is preparatory to dying; the nature of its inception, course, and outcome is affected primarily by the lifelong unfolding of character (1967, p. 28).

He goes on to distinguish three aspects of the Life Review:

(1) reminiscence: nostalgia, regret, and pleasure in idealization of the past;

(2) complications of reminiscence: pain, guilt, obsessive rumination over the past, despair, depression, dread of the future, and possibly suicide;

(3) the concomitants and results of resolution of the above: constructive reorganization; creativity; wisdom; atonement; philanthropy; serenity; contentment; summarization of one's life work in memoirs, treatises, history, or biography; maturity; autonomy; honesty; judgment; philosophical development; and the ability to live in the present (1967, p. 29).

Butler states:

The life review, a looking-back process that one sets in motion by anticipating death, can be a major step in personality development. Memory serves our sense of identity; it provides continuity, wisdom and serenity. Goethe noted that "he is the happiest man who can see the connection between the end and the beginning of his life." The act of recall can renew our awareness of the present and restore our sense of wonder (1971, p. 50).

(5) Continuity: Although personality change continues throughout the aging process, there are some personality characteristics

which tend to remain the same. In the Kansas City studies referred to above, it was found that those characteristics that did not change over time included the "adaptive, goal directed, and purposive qualities of the personality." These were described by Neugarten (1964) as "socio-adaptational" aspects, such as personality traits and styles. These more objectifiable, "content" aspects tend to remain consistent throughout adulthood. In other words, a person's observable characteristics, those which identify him/her as easy-going, dependent, intense, passive, etc., generally remain stable over the passage of time. Neugarten summarizes her findings in this way:

In a sense, the self becomes institutionalized with the passage of time. Not only do certain personality processes become stabilized and provide continuity, but the individual builds around him a network of social relationships with he comes to depend on for emotional support and responsiveness and which maintain him in many subtle ways. . . .

. . . Behavior in a normal old person is more consistent and more predictable than in a younger one. . . . As individuals age, they become increasingly like themselves--and, on the other hand . . . the personality structure stands more clearly revealed in an old than in a younger person (1964, p. 198).

b. Values and self-esteem. Because of the interrelationship between self-esteem and personal values, they will be juxtaposed for purposes of examination. What a person values in life and the attainment or actualization of those values are the basis for self-esteem. If one's value system is frustrated or unattainable, the level of self-esteem is often diminished. If, on the other hand, a person is able to actualize the values which s/he holds, then the level of self-esteem is maintained or enhanced. The importance of self-esteem in aging cannot be over-estimated. Arthur Schwartz states:



What is the critical factor then, the essential ingredient, in successful aging? Without hesitation I would answer that the essential ingredient is positive self-regard, the maintenance of self-esteem. . . . What is at stake for the aged is self-esteem which, I submit, is the linchpin that holds everything else in its appropriate place (1975, p. 470).

Margaret Clark (1968), in her studies for the Geriatrics Research Program of the Langley Porter Neuropsychiatric Institute, isolated six general criteria as the bases of self-esteem. These were determined from intensive attitudinal interviews with 80 persons over the age 60. Half of this sample was taken from members of the community with no record of treatment for mental or emotional problems. The other half consisted of persons who had been hospitalized for psychiatric disorder for the first time after the age of 60. The six criteria, in order of frequency of mention, were as follows: (1) independence, (2) social acceptability, (3) adequacy of personal resources, (4) ability to cope with external threats or losses, (5) having significant goals or meaning in later life, and (6) ability to cope with changes in the self.

She further analyzed these criteria in terms of the central tendencies or characteristic configurations of value-orientation which determined the modes, means and actions utilized by the respondents. The value-orientations of the community sample were labeled "adaptive," while those of the hospitalized sample were labeled "maladaptive." In other words, each group responded to the various areas of self-esteem in different ways according to their own particular value-orientations. Self-esteem, defined in these six categories, was sought in different ways and for different reasons according to the value-orientation (defined as a perception of reality, including notions of cause and effect,

that influences the selection from available modes, means, and ends of action) of each group. The results yield the chart on page 56 (Clark, 1968, p. 439).

Clark was impressed with the fact that the value-orientations "associated with the maladapted aged in this sample are strikingly similar to values found by a number of observers to be characteristic of American culture generally" (1968, p. 440). She feels that the patterns of value which are appropriate for a younger person in this society become inappropriate and even dysfunctional for the elderly. Her concluding remarks are that

. . . the accession to the status of old age in American society represents a dramatic cultural discontinuity, in that some of the most basic orientations--those relating to time perspective, competitiveness and cooperation, aggression and passivity, doing and being--must be changed at that stage of the life cycle if adaptation is to occur (1968, p. 441).

Very few theorists or practitioners in the field of gerontology have attempted to develop or suggest alternative orientations for those in the aging process. One person who has, however, is Robert C. Peck (1968). His is an extensive elaboration of the potential value shifts during the second half of life. He utilizes Erikson's eighth developmental stage, "Integrity versus Despair," as a framework for his schemata, for he feels it represents in a broad, general way all the psychological crises and resolutions of the last forty or fifty years of life. Peck maintains that the latter half of life has specific stages and tasks which need distinct definition and analysis. Because his analysis represents a developmental approach which is more thorough than others, focuses on the major concerns for both middle and old age, and

Principal Areas of Concern to both Groups	Adaptive Value-Orientations	Maladaptive Value-Orientations
<p>Independence</p> <p>Social Acceptability</p> <p>Adequacy of personal resources</p> <p>Ability to cope with external threats or losses</p> <p>Having significant goals or meaning in later life</p> <p>Ability to cope with change in the self</p>	<p>Pride in autonomy and concern for freedom of others</p> <p>Congeniality</p> <p>Conservation</p> <p>Action if appropriate; resilience if loss is inevitable</p> <p>Harmoniousness</p> <p>Emphasis on the existential</p> <p>Relaxation and cooperation</p> <p>Emphasis on continuity</p> <p>Skill in substitution</p> <p>Reasonable level of aspiration</p>	<p>Avoidance of dependency out of fear and mistrust of others</p> <p>Status and Achievement</p> <p>Acquisition</p> <p>Aggressiveness, regardless of the situation</p> <p>Control</p> <p>Emphasis on the instrumental</p> <p>Ambition and competitiveness</p> <p>Emphasis on progress</p> <p>Continued pursuit of earlier goals</p> <p>High level of aspiration</p>

reflects the most significant value changes needed throughout the aging process, it will serve as an important source of normative statements about and principles for successful aging. These statements and principles will be utilized later as guidelines for the selection and organization of material from the other disciplines in developing a comprehensive model for later maturity.

From his observations, Peck concluded that there are two critical transition points which divide this half into a middle-age and an old-age period. Middle age begins somewhere between the late thirties and before age fifty, while old age appears to begin at retirement. Those individuals who seemed to live most successfully during either period experienced shifts in their values. Those who held on to the values of past years tended to become increasingly ineffective and dissatisfied. Thus he suggests four significant value shifts as tasks for middle age and three shifts during old age. No chronological age or order are given for each task, as they are psychological developments which can occur at any time during the two periods of later life.

For middle age these value shift tasks (adapted from Peck, 1968, pp. 88-89) are:

(1) Valuing Wisdom versus Valuing Physical Powers: As one ages, a decrease in physical vigor and attractiveness may result in feelings of failure or inadequacy unless mental abilities can replace physical powers as a standard for self-evaluation and as the major resource for solving life's problems. Wisdom is seen as one's judgmental powers and the ability to make the most effective choices among perceived

alternatives--in short, facing the present with past experience. The most successful persons appear to change their value hierarchy, now placing the use of the "heads" above the use of their "hands."

(2) Socializing versus Sexualizing in Human Relationships: This task is often brought on maturationally by the climacteric (loss of reproductive capability). It implies a shift in self-evaluation as well as in one's valuation of others, seeing persons as individual personalities rather than primarily sex objects. Along with this is a redefinition of men and women as companions--allowing interpersonal living to take on new depth without the distraction of the egocentric sex drive.

(3) Cathectic Flexibility versus Cathectic Impoverishment: Later maturity is a period when, for most people, parents die, children leave home, and the circle of friends and relatives is often constricted or broken by death or illness. Cathectic flexibility refers to the ability to "shift emotional investments from one person to another." The successful person is one who learns to reinvest emotionally in new friends and other pursuits. Positive adaptation at this crisis point requires openness to new experiences and the ability and willingness to reinvest emotionally, even when one has been deeply hurt by the loss of significant others.

(4) Mental Flexibility versus Mental Rigidity: Although this appears to be more of a personality trait than a value shift, the challenge is one of not allowing oneself to become fixed and rigid in attitudes or behavior. There is a need to achieve a degree of detachment

from past experience and begin to use them as provisional, not unalterable, guides to the solution of new issues. The key for success is not to let past experiences dominate one's personality as a set of fixed and inflexible rules which automatically determine attitudes and govern behavior.

Those for old age are:

(1) Ego Differentiation versus Work-Role Preoccupation: The question one must face is, "Am I a worthwhile person only insofar as I can do a full-time job . . . or because of the kind of person I am?" Thus the task is to find new sources of self-esteem and the ability to define oneself in terms other than that of one's work role. For many Americans, this is a difficult task, for in a work-oriented society a major source of self-worth is found through one's vocation. For those whose work role or vocational role as mother has come to an end, it is important to expand interests and find new activities which provide a sense of satisfaction and self-worth. The issue at stake is the ability to value what one is more than what one does.

(2) Body Transcendence versus Body Preoccupation: The lessening of physical vigor and attractiveness that accompanies later maturity comes as a severe setback for many people, for they have invested a great deal of emotional capital in their physical appearance and physical well-being. This may be further complicated by some chronic disease which causes pain or limits mobility. If a person is to overcome these losses, it may require a redefinition of "happiness" and "comfort" in terms of satisfying human relationships or creative activity. What is

needed is a value shift in which social and mental sources of pleasure and self-respect are allowed to transcend physical comfort. The task is to rise above what many experience as a growing preoccupation with the state of the body.

(3) Ego Transcendence versus Ego Preoccupation: The task here is that of positive adaptation to the inevitableness of personal death. The value dichotomy is between those who desperately try to cling to ego identity in the face of impending death, and those who can transcend personal ego, secure in the knowledge that they have contributed to a broader, longer future than the span of their own life. Transcendence further implies active participation in those acts which extend beyond the boundaries of ego perpetuation, such as cultural values and inter-personal relationships. It means discovering and investing in that which will live beyond one's personal life. This is not resignation, but rather an acceptance of death as the termination of merely one ego, while at the same time the possible perpetuation of those values which the person holds to be most enduring and significant.

Peck conceives an end-point--"a teleological goal"--toward which human development moves:

If the end-point be conceived not as some physiologically defined goal, but as an end-of-life state of mind whose vision shapes and colors all the actions of the older person, then might not the human end-point be this: to achieve the ability to live so fully, so generously, so unselfishly that the prospect of personal death looks and feels less important than the secure knowledge that one has built for a broader future, for one's children and one's society, than one ego could ever encompass (1968, p. 91).

c. Self-image. In a strongly youth-oriented culture such as the United States, it might be expected that societal images and expectations would create potential conflicts for those in the later stages of the adult life cycle. However, studies of the self-image or self-concept of the aging have not shown this to be true. Harris (1975) reports that elderly people as a rule do not feel any more burdened than the young by serious problems, except perhaps health problems and a greater fear of crime. He also indicates that four in five look back upon their past lives with satisfaction, that three in four feel that their present is as interesting as it ever was, and that over half of the elderly are making plans for their futures. Although he reports that the self-image of whites over 65 is more positive than for blacks, this is more related to factors such as income and education than to age.

Lowenthal, Thurnher, and Chiriboga (1975) have found that self descriptions move in a more positive and socially desirable direction as one progresses through the stages of the adult life span. Differences often focus on what they describe as "rational self-limitation." For example, older persons considered themselves less disorderly, restless, sarcastic and stubborn than did younger persons. There was also a decline or restriction in the free flow and expression of psychological and physical energy. Corresponding with that was a de-emphasis of the more vulnerable, volatile, or emotional components of personal living. Thus their data suggest a "deenergizing of the perceived self with age."

As has been noted earlier (Neugarten and Gutmann, 1968), there are sex differences in self-image, with women more likely than men to



ascribe expressive attitudes (both negative and positive) to themselves. Older men often see themselves as more passive, easygoing, and submissive than both younger men and women their same age. Back maintains:

. . . Women tend to shift their self-image from their relationship to others, the social characteristics, to their own abilities and feelings; the separation from children can be viewed in this way. Freed from family obligations, they may feel that they can now much more easily be accepted for what they are (1971, p. 303).

Personal values and achieved positions and characteristics become more important for women with age. And there is with time a change in what makes them feel womanly. Archer writes:

As a woman ages, her view of womanliness shifts from response to men sexually toward being loved by her husband and family, serving her husband and family, and being pampered in return. From this it is easy to see that a woman's ability to love and to be loved, and to give service to others, is the functional definition she has of herself as a person (1974, pp. 57-58).

The self-image of men, on the other hand, is much more connected with occupational careers, and the shift to personal values as a source of self-image and self-worth is somewhat more difficult. In general, men have more of a problem with the discrepancy between who they feel they are and what they imagine others think about them. Nevertheless, preretirement men are often more mellow, less dissatisfied and unhappy than men at earlier stages of life (Lowenthal, Thurnher, and Chiriboga, 1975). Their self-image reflects less drive, but with compensatory factors and fewer rough edges. They tend to see themselves as less hostile and more reasonable. Their ambitions have diminished yet they feel less restless than younger men. Finally, they show more of a concern for warm interpersonal relationships than at earlier stages of life.

d. Motivation. Throughout the previous section on developmental theories, the changing nature of human motivation over the life span has been observed and delineated. Adult personality and behavior changes were often seen as a response to different or changing motivational trends. Jung affirmed the need for self-realization or "wholeness" as being the motivating force during the second half of life, while Neugarten focused on interiority and Dibner on simplicity. Erikson described the changes in terms of psychosocial issues which emerged and receded at various stages throughout life. Bühler depicted four basic motivational "tendencies" which seemed to give impetus to each life stage. Each views these changing motivational patterns as one important dimension of their developmental theory.

One theorist who has focused specifically upon human motivation and has seen its changing patterns as defining his developmental view is Raymond G. Kuhlen (1968). His attention is initially directed to the circumstances that result in developmental changes in motivation over time. One such circumstance is a change of arousal cues or environmental stimulation. For example, a person's new position, or job, or social role may require the mastering of new skills. A second may occur when a person's earlier motives have been satisfied (e.g., need for economic security or success), allowing new ones to emerge and take on importance. A third circumstance concerns age related frustration of needs. As a person ages, the need for status, mobility, independence, etc., may be threatened or frustrated entirely, creating both an opportunity and a necessity for new motivational patterns. Finally, the critical

transitions of life, such as marriage, divorce, parenthood, grand-parenthood, loss of spouse or job often create alterations in one's needs and motives.

Taking these factors into consideration, Kuhlen characterizes the life cycle as a "curve of expansion and contraction," in which two basic motivational tendencies dominate. During the first or expansion half of life, those which he labels the growth-expansion motives dominate an individual's behavior. These include achievement, power, creativity, need to attain and maintain a significant role, and the need for expansion and ongoingness. Their dominance is challenged and altered at some point in a person's life due to the above-mentioned circumstances. In addition, Kuhlen suggests that with the aging process comes ". . . a shift from active direct gratification of needs to gratifications obtained in more indirect and vicarious fashion" (1968, p. 118). Thus there is not only a change in motivational tendencies, but also a shift in the way these needs and motives are satisfied.

During the second half of life, anxiety and threat become more salient sources of motivation. At some point in a person's life, then, expansion comes to an end and the process of contraction sets in. With it comes anxiety, and Kuhlen notes that anxiety seems to increase and become more generalized as people age. Social and physical losses, coupled with increasing responsibilities and commitments, tend to generate more anxiety with age. Kuhlen thus feels that this becomes an increasingly important motivational force in later maturity, especially the older one becomes. In his view, various personality changes, such as

conservatism, intolerance of ambiguity, and rigidity, are seen as ego defenses, or maneuvers, in which an individual attempts to control the increased anxiety.

However, he also notes the wide range of individual differences, especially with respect to sex and socio-economic class. In other words, though these are general motivational trends observed for the aging process, the amount of individual differences indicate that they should not be taken as definitive of aging itself. For example, there are important differences in the ages at which irreversible losses become evident, as well as a wide divergence in the ways in which various subgroups of the population translate their needs into specific goals or actions. There are also significant differences in the way and the degree to which people see their lives as being meaningful and as ending in fulfillment or failure. These factors play important parts in determining the role of anxiety as a motivational force. Though anxiety and threat continually exist for the older person, some are able to cope with it better than others and are thus able to attend to the gratification of their needs and motives.

### 3. Age Related Crises and Issues

If one understands a crisis to mean those situations, events, or changes in a person's life that evoke great amounts of personal concern, then by its very nature the aging process can be considered a crisis. Perhaps an even more accurate description would be a series of crises. Walter Holcomb (1975) sees aging in terms of spiritual crises.

A "spiritual crisis" is one that occurs whenever a person "feels or perceives that significant meanings or values are threatened or are being lost, or that important new meaning or values might or might not be gained" (1975, pp. 235-236). Holcomb uses the term "spiritual" in an inclusive way, referring to the thinking, motivating, feeling part of a person's experience, especially when focused on important meanings and values of a moral or ethical nature. Thus he looks at the aging process and sees in its various changes and threatening events the potential for and the probability of a host of spiritual crises. Their degree of importance lies in the meanings or values affected, the seriousness of threat or loss or actual loss, and how one evaluates his/her ability to cope with the situation. He feels that aging, with its changes and losses, should involve centering down, letting go, disengaging from the less important aspects of life without "losing one's self." To attempt to do this presents a spiritual crisis which can be described as one of "identity-in-aging." That is, those in the aging process encounter identity problems as they move through important life transitions much the same way as do adolescents. As Holcomb comments:

The adolescent tries to become somebody--a somebody of worth, integrity, and meaning, both to himself and to the significant others in his or her life. The elderly strive to keep from becoming a has-been-nobody, or another form of negative identity--a burdensome, bothersome somebody. Our culture seems to conspire in countless ways against the elderly in their struggles to find a new identity, with meaning and integrity, with a focus radically different than the one that, through four decades or more, centered in doing productive work (1975, p. 244).

The crisis of aging involves adjusting to and coping with the various losses which inevitably occur along the aging continuum. What are

those losses?

a. Age related losses. The losses which accompany the aging process have been chronicled and analyzed a great number of times. A listing, however, of the major areas in which personal losses occur for the aging individual will be helpful in depicting the nature of this dilemma.

(1) Loss or diminution of a wide range of physical and intellectual functions: With aging comes a decrease in physical vigor and attractiveness, as well as the general slowing down of the central nervous system with its resulting reduction of reaction time. A person can not always do what he or she has always done before. A chronic or impairing illness may complicate and increase the extent of these losses.

(2) Loss of social role and status: The aging individual is faced with the problem of adjusting to new and ill-defined roles. The loss of old familiar roles (i.e., boss, mother, father, etc.) which one has accepted and become comfortable with is a very threatening situation. With the abrupt changes of aging and the loss of role and status, uncertainty and confusion often develop. One's role is less clearly defined, insecurities and anxieties arise, and self-esteem is threatened.

(3) Loss of work: If loving and working are the pillars of mental health as Freud suggested, then the significance of the loss of work is evident. For many, work provides a framework for reality testing--giving stability, security and a sense of vocation. Along with the loss of work is the loss of income. Besides the frustration

and restrictions a reduction in income puts on a person's activities, it may lead to fears about poverty, destitution, and the threat of physical illness.

(4) Loss of family members and friends: With the death of family and friends comes a constricting of the social circle and the fear of loneliness and isolation. Bereavement and grief become constant companions for some, while avoidance and denial become problematic for others. As one grows older, there are fewer opportunities to expand the social circle or replace long-term relationships.

(5) Loss of personal dignity: Often the aging experience involves the loss of abilities which were a vital part of one's self-esteem and sense of personal worth. The aged are often subjected to many indignities which are experienced as an attack on their feelings of self-worth.

(6) Loss of independence: Reduced income and physical limitations can severely restrict the independence one has formerly had. With this comes the loss of self-sufficiency and the feeling of personal competence. To be forced into a dependent position can be a crushing blow to the older person. As independence is one of the major sources of self-esteem for the aging person, its loss may arouse feelings of worthlessness and self hatred. It can also arouse deep seated fears of being rejected, filling one with feelings of loneliness, anger and despair.

(7) Loss of time: The aging individual is running out of available time--the time needed to do the things one wants to do. Many react to this loss with restlessness, agitation, or a feeling of

drivenness.

(8) Loss of one's own life: This is the ultimate and final threat of death. Recent studies indicate that most older persons are more concerned with their present life than with death, and that death is conceived to be less "feared" and "frightening" by older persons than by "people in general" (Kagan and Wallach, 1961; Chown, 1968). However, for some there remains the threat of dying without having really lived, or before one is able to finish certain tasks. This can lead to what Erikson described as despair.

These are the major areas of loss that are a part of the aging experience. Any or all of these losses present a crisis and are charged with a variety of feelings. As Pruyser suggests:

To maintain adequate self-regard in the face of any loss--whether of limb, strength, fortune, faith, or dignity--is a taxing proposition. . . . Small wonder that tearfulness is not uncommon in the very old--as in the very young (1975, p. 111).

b. Potential gains in aging. Although much attention has been devoted to the losses, little has been written about the potential gains inherent in the aging process. Later maturity can be a rich and creative period of life for those who discover and actualize its possibilities. Pruyser is one writer who has attempted to adumbrate these possibilities (adapted from Pruyser, 1975, pp. 111-117).

(1) Discovering some good and wholesome adult dependencies: Freed from the pressure of work and other obligations, mature adults may begin to discover how much they need one another--whether this takes the form of enriching one's marriage, establishing deeper friendships,



or acknowledging and accepting the healthiness and natural quality of some dependencies.

(2) Redefining personal status: As one ages and such things as income, occupation and social approval no longer define personal status, the opportunity arises to redefine one's place in life in terms of one's personal criteria. Redefining one's worth in terms of what one is (being) rather than what one has acquired or produced (having) is possible.

(3) Continued identity formation: Jung's concept of individuation and Erikson's idea of generativity provide two models for a sense of identity in later maturity. The need for personality integration and the unfolding of the self, combined with the needs of guiding the next generation and reaching out to the wider circle of humanity, provide satisfying and fulfilling tasks for the last half of life.

(4) Room to relax personal defenses: The possibility of accepting oneself and one's feelings without having to defend or justify. More congruence between feelings and actions. Letting oneself be what one is, rather than protecting, denying or guarding. Using the energy expended in defense mechanisms in a more productive and satisfying way.

(5) Time and energy to seek or create work: With freedom from past responsibilities comes the potential for doing the things one has always wanted to do. Many aging persons find tasks and creative ventures which give their lives a whole new meaning and sense of fulfillment.

(6) Ability to live in the present: Later maturity can become a time of living in the present moment rather than rushing toward the

future with feverish expectations. Many have learned to slow down and enjoy the beauty and wonder of the present, rather than living for tomorrow. One's faith may now become an enjoyable cosmology that validates and beautifies the present, rather than a far off goal or defensive system. The present can be used to ponder on the meaning of one's life as well as the meaning of one's death, and perhaps to seek a relationship with its closeness.

(7) Identification with the idealism of youth: Being able to associate and participate with young people in a relaxed and open way. The possibilities for inter-generational dialogue and comradeship can enrich both groups. Closeness and sharing with young children, especially one's grandchildren, is a beautiful way of experiencing the joy and wonder of discovery as well as putting one in touch with his or her own inner child.

(8) Writing personal credos: The freedom of time and objectivity give the aging a chance to put down on paper and share with others their personal beliefs. The freedom from conformity and the need to keep up an image often give one a new-found openness and honesty, a clarity of expression which might not have been possible at an earlier stage in life. There is also the opportunity to write memoirs or personal histories, what Butler refers to as the life review.

(9) A new freedom for revealing one's innermost thoughts: Aging can sometimes bring a new openness for expressing without inhibitions. For many, the later years provide the first opportunity to speak honestly to friends and relatives, freed from the inhibiting pressure of what

others might think.

Other potential gains exist, but this list highlights the major clusters for continued growth and life satisfaction.

c. Retirement. Retirement is a major transition point in later maturity. Along the aging continuum it is a social milestone marking, in our society, the shift from the middle years to old age. As an event, it signifies the end of one's occupation and the beginning of a period of relative leisure. It also denotes a new status, as a person moves into a different social position, with its own set of roles, expectations and responsibilities. Moreover, retirement can be viewed as a process of adaptation to the changes brought about by this new status. As Maddox and George comment: ". . . Retirement would seem to be most usefully viewed as an event which occasions a complex process of adaptation conditioned by a variety of resource and temporal variables" (1977, p. 461).

The current stereotype of retirement in America is that it is a devastating event which precipitates emotional trauma from which some never recover. However, those who have studied the retirement process have come to different conclusions.

Harris (1975) reports that in his wide-scale study for the National Council on the Aging, 65 per cent said they no longer wanted to work, while an amazing 96 per cent felt that their present life was as interesting as ever before. Sixty-one per cent of the retired persons surveyed said they chose to retire.

Maddox feels that the trauma of retirement is a "myth" without

any evidence to support it. His studies (1977) give evidence of an overwhelming stability in the subjective adaptation over time of retired subjects. Gordon Streib of the University of Florida says that "retirement is not a trauma for large numbers of people; most are happy and adjusted" (1977, p. 1).

Robert Atchely of the Scripps Foundation Gerontology Center at Miami University in Ohio has spent twelve years researching the retirement process. He states:

There's no concrete evidence that retirement has any deleterious effect on health or psychological well-being. . . . A lot of people are anxious in anticipating retirement, but most [of their fears] are not founded in fact. The transition is milder than most. . . . Obviously there are situations in which people freak out because they have to retire, but they are few (1977, p. 1).

Nevertheless, retirement is a significant issue for those in later maturity as it constitutes a tremendous change in life style. Most researchers agree that there is a grief process which immediately follows retirement, but the majority of people are able to adapt and adjust to their new situations. Finding meaningful activities and ways to fill leisure time seems to be the key to successful adjustment. An individual's physical and mental health, as well as the extent of economic resources, also play an important role in adapting to retirement. For the person with lower income, with a debilitating illness, or who has been a workaholic, retirement can create a severe crisis. Thus, although studies indicate that the majority of retired persons are adjusting well to their new status, retirement still remains a significant issue or crisis with which the aging person must deal.

d. Sexuality. Sexuality remains a crucial issue for the aging, for in spite of the various studies which demonstrate the timelessness of human drives, there is a cultural bias against expression of sexual desires in the later years. It seems that in this culture sex has been reserved for the young. A common stereotype persists in which later maturity exists as a sexless era, and if it is not, it should be. Sex for the elderly is regarded as taboo. The result has been that many older people who experience sexual desires become burdened with guilt and shame and never seek fulfillment of their needs.

Nothing could be further from the truth. To be a human being is to be a sexual being, and to have sexual feelings and desires is no more inappropriate in later years than are appetites for food or desires for fine music or literature. Sexuality is a vital part of life, and recent studies indicate that sexual activity, while less frequent or vigorous than that of young people, is very much a part of the elderly life style. Braceland states:

The old person yearns for, needs, and desires the same satisfactions as the young, differing not in quality though somewhat in degree. Yet the culture has a bias against their expression. What is virility at 25 is lechery at 65. . . . Actually sex in later years correlates strongly with sex in earlier years. It is a timeless drive throughout life even in the 80s and 90s, especially if one's partner is alive (1972, p. 54).

Thus the striking fact that continues to emerge in recent studies on sex and aging is that the sexual image and behavior of aging persons correlates closely with their sex life in their younger years. Aging itself can no longer be considered the major determinant with respect to change in sex life over the years. The correlation between an

individual's sex life in youth and in later maturity demonstrates the timelessness and persistence of the sex drive throughout life.

Berezin notes:

Elderly people may continue to have an active sex life in the 80s and 90s provided they are healthy and have an available sex partner. That sex desires do not disappear is evidenced by the fact that when sexual intercourse is not available, masturbation is used by both men and women as a replacement (as in adolescence!) (1972, p. 1485).

The extensive research by Masters and Johnson shows that regularity of sexual activity is necessary for both males and females in order to maintain their responsiveness. They believe that regular activity combined with some imaginative variety will allow the aging individual to continue a vital and satisfying sex life. They have found that many women beyond the age of 50 experience an increased sexual drive and need only an interesting and willing partner to continue an active sex life. For men, there is a tendency toward reduced sexual responsiveness, but this is not directly associated with age. The contributing factors fall into six general categories: (1) boredom in sexual relationships, (2) preoccupation with career or finances, (3) mental or physical fatigue, (4) overindulgence in food or drink, (5) physical and mental infirmities of either individual or spouse, and (6) fear of failure associated with or resulting from any of the former categories (1968). If a man is in adequate health, however, none of these factors need keep him from active sexual practices. Masters and Johnson conclude:

There is every reason to believe that maintained regularity of sexual expression coupled with adequate physical well being and healthy mental orientation to the aging process will combine to

provide a sexually stimulative climate within a marriage. This climate will, in turn, improve sexual tension and provide a capacity for sexual performance that frequently extends to and beyond the 80-year age level (1968, p. 279).

For the aging individual, then, sexuality can be a source of guilt and frustration or enjoyment and satisfaction. The important factor is that, apart from a debilitating illness or impairment, the choice remains with the individual. Maintaining an active level of sexual expression is a possibility that exists throughout the aging process. Its importance to the physical and mental health of each person make it a vital issue for the young and old alike.

To the crises and issues of the aging process should be added this final note. Although aging brings with it many problems and concerns, it also brings the potential for an exciting and creative style of living. Whether or not an individual can visualize and/or actualize this potential is indeed a crucial issue for later maturity. One of the world's great poets expresses it this way:

Youth, large, lusty, loving--youth full of grace, force, fascination,  
 tion,

Do you know that Old Age may come after you with equal grace,  
 force, fascination?

Day full-blown and splendid--day of the immense sun, action, ambition, laughter,

The Night follows close with millions of suns, and sleep and restoring darkness.

(Walt Whitman, "Youth, Day, Old Age and Night")

#### 4. Successful Aging

It has been shown that many people appear to maintain feelings of psychological and physical well-being in spite of the physical and

social changes inherent in the aging process. These individuals have often been labeled "successful agers," and as such have been the subjects of numerous studies. The central question of these studies concerns the crucial factor or factors accounting for this difference in individual adaptation to the aging experience. In this last section, the major theories associated with "successful" or "optimal aging" will be examined.

a. Activity theory. The activity theory is the earliest explicit statement concerning the importance of social role participation in positive adjustment to aging and old age. In essence, the theory contends that there is a positive correlation between continued life activity and life satisfaction, and that the greater the role loss for an individual, the lower the life satisfaction. Moreover, the decreased social interaction that characterizes old age results from the withdrawal by society from the aging person; and this decrease proceeds against the desires of most aging men and women. Those who tend to age optimally are the individuals who stay active and who manage to resist the shrinkage of their social world. They are also those who find substitutes for activities in which they can no longer participate.

Maddox (1963) observed that most previous research supported the importance of social role participation in adjustment to aging. He contends that implied in this research is the assumption that the social self emerges and is sustained through interaction with others and that structural constraints or physical limitations which limit or deny contacts with the environment tend to be demoralizing and/or alienating.



His longitudinal investigations revealed that both interpersonal activity and noninterpersonal activity were significantly related to morale.

Further studies published during the 1950s and 1960s continued to give empirical support to the relationship between activity and successful aging. For example, Kutner et al. (1956) presented data which indicated a direct correlation between high levels of activity and high degrees of morale. Tobin and Neugarten (1961) found that, as persons grow older, activity becomes increasingly important for predicting life satisfaction.

Birren focused on the importance of the environment in affirming the activity theory. He states: "There are differences in the environments of older persons that affect their tendency to promote and maintain effective involvement and behavior which, in turn, increases their resistance to deteriorative attitudes and behaviors typified as senile" (1964, p. 218).

Although earlier evidence seemed to support and verify the activity theory, later research has raised some serious questions regarding adequacy. A study conducted by Lemon, Bengtson, and Peterson (1972) to test the proposition that the greater the frequency of activity, the greater the life satisfaction and the greater the role loss, the lower the life satisfaction, found that their evidence substantiated neither. Their conclusion is that

the process of growing old involves a complex interchange between the individual, who carries with him a set of experiences and expectations, and his social world; the interplay may best be seen as a system implying a trajectory of ever-changing elements, some common

to most members of his cohort, some idiosyncratic. To assert that activity in general is predictive of life satisfaction in general is to obscure the nature of this complex system (p. 520).

b. Disengagement. A very different perspective is presented by the disengagement theory set forth by Cummings and Henry (1961). Successful aging is seen as a mutual, and inevitable, "disengaging" of the individual and society. A person is seen to gradually withdraw, socially as well as psychologically, from his/her environment as the aging process continues. This withdrawal is understood by the theorists to be mutually satisfying. For the individual, it brings a release from the societal pressures which often put unnecessary strain on the aging body. For the society, this withdrawal allows younger individuals to assume the functional roles which must be fulfilled to maintain the social system. Thus the theory derives its basis from the functionalist approach to sociology.

Cummings and Henry, taking their information from the Kansas City Study of Adult Life, suggest that there is a measurable decrease in an individual's psychological engagement, or ego-involvement, in the external environment over time. They further infer that with this generally lower level of social and psychological engagement in the external world comes a high level of psychological well-being or, as they define it, "morale." The level of morale results from a new equilibrium reached between individual and society which benefits and satisfies both parties. The disengagement process is thus characterized by mutuality, and the successful ager is one who is accepting or even desirous of the decreased interaction, and who is able to reach this new equilibrium. Disengagement is

then

. . . an inevitable mutual withdrawal . . . resulting in decreased interaction between the aging person and others in the social systems he belongs to. The process may be initiated by the individual or by others in the situation. The aging person may withdraw more markedly from some classes of people while remaining close to others. His withdrawal may be accompanied from the outset by an increased preoccupation with himself; certain institutions in society may make this withdrawal easy for him. When the aging process is complete, the equilibrium which existed in middle life between the individual and society has given way to a new equilibrium characterized by a greater distance and an altered type of relationship (1961, pp. 14-15).

In the years since its inception, the disengagement theory has become a focal point for discussion and research about the aging process. Although most theorists agree that there is a decrease in overall social activity with age, there has been considerable disagreement with the proposition that disengagement is an inevitable or universal process and that with aging comes a direct correlation between decreased activity and high morale or life satisfaction. In fact, Havighurst, Neugarten, and Tobin (1968), in re-analyzing the same data, suggest that the correlations seem to be more "high engagement and high satisfaction" than "low engagement and high satisfaction." Maddox (1963) seems to confirm this correlation, concluding from the data obtained in a longitudinal study that there is a significant positive relationship between activity and morale rather than the reverse, as implied in the disengagement theory.

Despite their limitations, both the activity theory and that of disengagement have made important contributions to the understanding of optimal aging. The supporters of disengagement have shown that extraversion is not the only way of life possible and satisfying. They have pointed to the naturalness of introversion as one ages. Those who favor

the activity theory have been adamant in stressing the need for aging individuals to remain active--physically, socially and psychologically. But neither has been able to account for all the variables which contribute to successful aging. As Neugarten states:

People, as they grow old, seem to be neither at the mercy of the social environment nor at the mercy of some set of intrinsic processes--in either instance, inexorable changes that they cannot influence. On the contrary, the individual seems to continue to make his own "impress" upon the wide range of social and biological changes. He continues to exercise choice and to select from the environment in accordance with his own long-established needs. He ages according to a pattern that has a long history, and that maintains itself, with adaptation, to the end of life (1968, p. 176).

c. Life style. In order to account for the divergence in individual patterns of aging, several theorists have focused on long-term styles of personal adaptation and interaction. In doing this, they have been able to discern which styles or personality "types" tend to age most optimally.

Reichard, Livson, and Peterson (1962) studied the personality characteristics of 87 men aged 55 to 84 who lived in the San Francisco area. They used "acceptance of aging" as the major criterion in determining life satisfaction. Their findings reveal the following three groups which show a relatively high acceptance of aging: (1) the mature--ideally adjusted people who accepted themselves and their past, while energetically enjoying the present; (2) the rocking-chair type--accepting of themselves and their current situation, but with an attitude of relaxation and ease; and (3) the armored--less ideally adapted due to tight personality defenses which were kept secure by high levels of activity.

Two other groups exhibited a low acceptance of aging: (1) the aggressive or angry--those who externalized life dissatisfaction by blaming other persons or things for their disappointments and frustrations; and (2) the self-haters--those who internalized life dissatisfaction and therefore experienced depression, pessimism and despair.

The most extensive work on personality types, however, was done by Neugarten, Havighurst, and Tobin (1968). Using the same data that Cummings and Henry used in developing their theory of disengagement, but focusing only upon those patterns found in the 70 to 79 year old men and women, this research team isolated more highly defined types than the previous study.

They devised five criteria for determining life satisfaction. One was said to have high psychological well-being (life satisfaction) to the extent that he/she (a) took pleasure from everyday life activities; (b) regarded life as meaningful and accepted responsibility for past; (c) felt successful in achieving major goals; (d) held a positive self-image; and (e) maintained happy and optimistic attitudes and moods.

Comparing life satisfaction with social interaction and personality type revealed a high degree of order to their data. What emerged were four basic personality types which were further divided to yield eight patterns of styles or living. From their research they concluded that personality type was a pivotal factor in predicting which individuals would age successfully, and that adaptation was the key concept. The following is a summary of the four basic types and the subsequent eight patterns which subdivide them.

(1) Integrated--well-functioning individuals with a complex inner life, intact cognitive abilities, and competent egos. Acceptant of impulse life without losing control, these persons were flexible, mellow and mature. They were high in life satisfaction and generally constitute "optimal agers." This type is divided with regard to social interaction or role activity into three patterns: (a) re-organizers--competent people who substitute new activities for lost ones and who place high value on staying young and active; (b) focused--integrated personalities who are highly selective in their activities, focusing on one or two satisfying role areas; and (c) disengaged--those of high satisfaction and self-esteem who have chosen a more calm, withdrawn, but contented pattern of aging.

(2) Armored Defended--striving, ambitious, achievement-oriented personalities, with high defenses against anxiety and with the need to maintain tight control over impulse life. This type remained in the high or medium range of life satisfaction. Included were: (a) holding-on--those who experience aging as a threat and attempt to maintain long-standing patterns; and (b) constricted--persons defending themselves against aging by constricting their social interactions and involvements with the world.

(3) Passive-Dependent--those with long-standing patterns of passivity which seem to be reinforced with aging. The two patterns that divide this type fall into the medium and low life satisfaction range: (a) succorance-seeking--those with strong dependency needs and who seek one or two persons to lean on for emotional support; and (b) apathetic--

persons characterized by passivity and a low level of role activity, with medium or low life satisfaction. They are similar to the disengaged, but their passivity is not so much chosen as it is hardened into apathy over the years.

(4) Unintegrated--those who could not be classified as successful agers. It is this type that has given impetus to negative stereotyping for the aging. These persons are low both in role activity and in life satisfaction. The one style identified under this type is called the disorganized. These are persons with gross defects in psychological functioning, loss of control over emotions, and deterioration in thought processes. They exhibit what is often referred to as "senility."

These eight patterns provide considerable coherence and organization to the data on persons within the age range studied. Comparing this conceptualization with others on life-style gives an indication of the significance of a "personality-continuity" dimension to the developmental understanding of successful aging. It also reflects the fact that neither the disengagement nor the activity theory accounts for all the empirical findings. In summarizing the developmental perspective, Neugarten states:

In demonstrating that there is no single social-psychological pattern by which people grow old and in suggesting that persons age in ways that are consistent with their earlier life histories, it is our view that given a relatively supportive social environment, older persons like younger ones will choose the combinations of activities that offer them the most ego involvement and that are most consonant with their long-established value patterns and self-concepts. Aging is not a leveler of individual differences except, perhaps, at the very end of life. In adapting to both biological and social changes, the aging person continues to draw upon that which he has been, as well as that which he is (1968, p. 329).

d. Social reconstruction. One final theory that deserves attention is the social reconstruction model introduced by Kuypers and Bengtson (1973). The basis for this model of successful aging is found in the "labeling theory" of community psychiatry and components of the systems theory, both of which are combined and applied to the practical problems of adjustment to the aging process.

Both theorists believe that mental health and illness are directly related to social-environmental conditions. An individual's self-concept depends in part on social functioning and the response of others. Further, the environment can interact with one's self-concept to produce a vicious cycle of negative psychological functioning and increasing incompetence. The elderly person, due to role loss and vague or inappropriate normative information, is likely to be susceptible to and dependent upon social labeling. The social labeling communicated is often in the stereotypic form of the elderly as useless and obsolete. The aging individual who accepts this labeling is then put into a negative, dependent position, where previous skills of independence atrophy. Finally, the person accepts the external labeling and begins to identify himself as inadequate and obsolete. This then sets the stage for another vicious cycle.

Their counter-proposal, called the "Social Reconstruction Syndrome," is an attempt to create a "benign cycle of increasing competence through social system inputs." They suggest a dynamic interaction between individual and social system across time, including the appropriate social inputs to facilitate optimal aging.



The model is based upon three major types of external inputs geared at ameliorating the problems previously suggested:

First, efforts can be made to liberate the individual from an age-inappropriate view of status: the functional ethic, which suggests self-worth is contingent on performance in economic or "productive" social positions, is particularly inappropriate in old age (p. 49).

It is felt that this input will help reduce the vulnerability to social labeling and increase self-confidence. The second input is in the form of improving social services, such as housing, health, nutrition, and transportation. By reducing debilitating environmental conditions faced by the aging, it is possible to enhance adaptive capacities, reduce dependence, and help them build self-confidence and self-reliance. This, in turn, would foster self-labeling as capable individuals. Moreover, it would facilitate the buildup and maintenance of coping skills. Third, the aging would be encouraged and supported in developing an internal locus of control. This means that "those who envision themselves as serving the elderly must divest some of their own power and control: self-determination by the elderly and individual control of policy and administration is the foundation for competent aging" (p. 49). The final result is the internalization of a self-view by the elderly in which they see themselves as effective, competent human beings with control of their own destinies. A benign cycle has thus been created in which individuals can actualize an optimal style of aging.

These are the most significant theories regarding successful aging. There are, however, other factors which are important and contribute to this goal. One factor which is of great importance to high life satisfaction is an intimate friendship. Lowenthal and Haven (1968)

assert that the presence of a stable, intimate relationship with a single "confidante" is perhaps the most important ingredient for high morale as one ages. The quality or type of interaction, not the quantity, is for them the more significant predictor of life satisfaction over time. In their extensive studies they found that the presence of a close friend--someone to confide in and share with--served as a "buffer" against loss of role or decline in social interaction. The maintenance of this stable, intimate relationship seemed to protect a person's morale and mental stability against the various losses experienced.

Grace Polansky (1974) suggests that the art of relating to other people has often been overlooked as a way of utilizing one's creativity. She believes that every person has a "creative energy pool" which needs to be tapped and developed throughout the aging process. Relating to others is one way of doing this. Moreover, she suggests that finding one's place in the grand scheme of life is important to meaningful aging. As she states,

part of the zest in living comes from rediscovering where we ourselves come from; come from in terms of the family of man; where we come from in terms of ourselves as individuals. The fact is we never quite arrive. The more we change, the more essential parts of ourselves remain the same and what is essentially in ourselves we see not only in our changing selves but also in our children as they change, develop, without losing the connections to our essential roots (p. 110).

Another significant factor is the meaningful use of leisure time. Bühler (1961) believes that the meaningful use of time is vital to all stages of life, and that it should be taught when a person is young so that it can be utilized during the aging process. She also contends that regardless of the degree to which an aging person participates, that

time can be spent meaningfully. For this to happen, leisure time should encompass recreation, fulfilling tasks and activities, and contemplative thoughtfulness in which one's mind becomes open and receptive to new awarenesses. Aging can be a time to rediscover the importance of the integrity of one's inner life. It is a time for finding inner fulfillment, an inner meaning and integrity as one moves inevitably toward approaching death. This fulfillment, this meaning and integrity, is found through self-understanding and self-assessment. It is vital to those who want to age with dignity and self-esteem to be able to face death and find peace within. Thus the aging individual experiences an inner necessity for some form of mediation, whether it be in the form of religious meditation, psychologically oriented and guided self-inspection, autobiographical writing, or thoughtful correspondence with a close friend. Should it not come naturally, one should be helped and encouraged to increase the quality of inner life through contemplation and introspection. In this way, leisure time can be used meaningfully and can contribute in a very significant way to optimal aging.

In looking at the challenge of aging for contemporary religion, William Hogan (1974) posits the need for a reawakening of human/Christian value in leisure time. Leisure time gives each person the opportunity to reflect upon the nature of reality and renew the sense of wonder--that "ability to be surprised at the extraordinary dimensions of the ordinary." Moreover, he sees leisure in terms of an abiding attitude which creates a world view:

With growth in a spirit of wonder through true leisure, man becomes more aware of the meaning of life itself--his life--his relationship

to his Lord, his brothers, his world—all of which enter into his own experience of life (p. 30).

Thus he feels that the church should lead the way in helping aging persons return to simplicity and the development of leisure time and activities.

Coming to grips with death, its reality, its inevitability, and its meaning, is another important dimension to successful aging. The Bragas contend:

Death is as much a part of human existence, of human growth and development, as being born. It is one of the few things in life we can count on, that we can be assured will occur. Death is not an enemy to be conquered or a prison to be escaped. It is an integral part of our lives that gives meaning to human existence. It sets a limit on our time in this life, urging us on to do something productive with that time as long as it is ours to use. . . . Growing is the human way of living, and death is the final stage in the development of human beings. For life to be valued every day, not simply near to the time of anticipated death, one's own inevitable death must be faced and accepted. We must allow death to provide a context for our lives, for in it lies the meaning of life and the key to our growth (1975, pp. x-xi).

Finally, Simone de Beauvoir suggests that the key to successful aging is in continuing to work toward meaningful goals with the same passion as when one was younger:

There is only one solution if old age is not to be an absurd parody of our former life, and that is to go on pursuing ends that give our existence a meaning--devotion to individuals, to groups or to causes, social, political, intellectual or creative work. In spite of the moralists' opinion to the contrary, in old age we should wish still to have passions strong enough to prevent us turning in upon ourselves (1972, p. 540).

For her, a committed life sustains a person through the aging process, filling one's world with goals, values and reasons for existence.

There are, indeed, many factors which contribute to an optimal style of aging. As there are tremendous differences in personalities,

so there are differences in the ways people confront the task of aging successfully. No one theory or idea covers the spectrum of human potential for this task. Each individual must summon his or her own vast resources of creative energy in facing the challenge and opportunity which aging presents. Although successful aging is as much dependent upon physical health and economic status as it is personal style, the potential for aging with integrity and meaning exists to a greater or less degree with each individual. Actualizing that potential is one of life's great quests.

This concludes the review of the literature on the personal/psychological dimensions of human aging. It is hoped that through this phenomenological approach a solid foundation has been built for understanding the aging process. It remains the task of this paper to build upon this foundation--using the concepts of Jung and Tillich as framework--a developmental model for the task of aging with integrity.

The next step in completing this task is to focus upon the theories of Carl Jung. His work is crucial for research in the area of human aging, for many of his clinical proposals were directed toward the second half of life. For Jung, the aging process brought with it a tremendous challenge, that of finding a creative balance within the psyche. He saw life's second half as a time when one should become aware of inner realities and integrate the various psychic components in discovering and actualizing the real center of personality, the self. This process of coming to selfhood he termed individuation, depicting it as a psychological pilgrimage by which one became a unique individual, a whole

person. As such, it provides an excellent model for the aging process. Because a potential paradigm for the aging process is inferred from the theoretical and clinical ideas of Jung, they will be set forth in detail in the following chapter.

## Chapter 2

## THE WAY OF INDIVIDUATION: JUNG'S MODEL

## A. INTRODUCTION

Since the common experience of aging has been expounded in the preceding chapter, illuminating the issues and concerns for those in later maturity, it becomes necessary to set forth some potential methods for coping with these issues. Any psychological theory which is proposed must be able to suggest preventative measures as well as problem solutions for the edification of those who face the problems of aging. In other words, it must present a more encompassing style of life, an ideal or model that provides guidelines for meaningful living during its second half. This is precisely what Carl Jung intended his analytical psychology to accomplish. His conception of the integration of personality through the process which he called "individuation" constitutes the core and culmination of his theories concerning the psychology of the individual. This process and its dynamics are the summation of his clinical proposals for the attainment of mental health, wholeness, and self-actualization. Complex in nature, the way of individuation draws upon a thorough knowledge of the nature and function of the psyche, which Jung described in voluminous detail. To understand the process fully, therefore, requires an understanding of the workings of the psyche as posited by Jung.

This chapter will begin by examining his conception of the nature and function of the psyche, and then direct the bulk of its attention

to the details of the process of individuation. Correlating Jung's theory with the data previously presented on the basic human experience of aging will help establish criteria for the eventual formulation of a developmental model for aging which incorporates insights from sociology, psychology and theology.

#### B. NATURE AND FUNCTION OF THE PSYCHE

Jung uses the term "psyche" to depict the totality of the psychologic structure of human beings, that is, the totality of all psychic process, including conscious and unconscious processes. This term is broader and more inclusive than that of "soul" or "mind" which for him carry other more specific meanings. As his basic unit of study, the psyche represents that general area in which "psychic phenomena" take place. Though this area is not what one could call physical, nor even visible, its existence is real and it functions in terms of its own principles of operation. Progoff suggests that the best way to understand this concept is as a framework for Jung's thinking: a ". . . frame of reference for the study of events that take place 'within' the human being."<sup>1</sup>

Jung subdivides the psyche into three layers. The top or surface layer is the realm of consciousness. Below this lie the two layers which constitute the unconscious, the personal unconscious being closest to consciousness while the collective unconscious remains furthest

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<sup>1</sup>Ira Progoff, Jung's Psychology and Its Social Meaning (New York: Julian Press, 1953), p. 58.



away, both in terms of his spatial metaphor and availability to consciousness.

Consciousness is that part of the total psyche with which an individual approaches the external environment. It is the realm of thoughts, ideas, attitudes and values. It contains the basic orientation through which one relates to society, and is the center of rational and logical analyses. When one considers the whole realm of psychic processes, however, it can be seen that consciousness constitutes only a small part. As Jacobi says, ". . . it floats as a little island on the boundless sea of the unconscious."<sup>2</sup> Jung felt that consciousness was built upon the psychic functioning of its antecedent, the unconscious, which was the "primal datum" from which consciousness arose. He recognized that the larger part of psychic life was spent in the unconscious states of sleep, fantasies and daydreams. Life itself was begun in an unconscious state, with the developing child growing into consciousness.

At the center of consciousness stands the ego. "By ego," writes Jung, "I understand a complex of ideas which constitutes the centre [sic] of my field of consciousness and appears to possess a high degree of continuity and identity."<sup>3</sup> To distinguish the ego from the field of consciousness, he also refers to it as "the subject of consciousness." Jung states:

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<sup>2</sup>Jolande Jacobi, The Psychology of C. G. Jung (New Haven: Yale University Press, 1951), p. 8.

<sup>3</sup>C. G. Jung, Psychological Types (New York: Princeton University Press, 1971), p. 425.

. . . The ego is never more or never less than consciousness as a whole. As a conscious factor the ego could, theoretically at least, be described completely. But this would never amount to more than a picture of the "conscious personality"; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to include these.<sup>4</sup>

Jung further distinguishes the ego from the "personality as a total phenomenon." This is an extremely important distinction, for it recognizes that the boundaries of human personality extend beyond the parameters of ego consciousness. "I have," he writes, "suggested calling the total personality which though present, cannot be fully known, the 'self.' The ego is, by definition, subordinate to the self and is related to it like a part to the whole."<sup>5</sup> At another point he describes the self as ". . . something irrational, as an indefinable existent, to which the ego is neither opposed nor subjected, but merely attached and about which it revolves very much as the earth revolves round the sun."<sup>6</sup> The concept of the self and its actualization through the process of individuation will be explained in detail later in this chapter.

The second layer of the psyche, the personal unconscious, contains psychic contents that have been repressed from consciousness, forgotten material, and those particular drives or desires which have not been allowed to reach consciousness. It contains material that either has been or potentially may become conscious. It is therefore material

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<sup>4</sup>C. G. Jung, Aion (New York: Princeton University Press, 1959), p. 5.

<sup>5</sup>Ibid.

<sup>6</sup>C. G. Jung, Two Essays in Analytical Psychology (New York: Princeton University Press, 1966), p. 238.

that is unique to the particular individual in whom it is experienced.

Jung describes it as containing

. . . lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness.<sup>7</sup>

The importance of the personal unconscious and its contents are further highlighted by Jung:

The materials contained in this layer are of a personal nature in so far as they have the character partly of acquisitions derived from the individual's life and partly of psychological factors which could just as well be conscious. . . . They are the integral components of the personality, they belong to its inventory, and their loss to consciousness produces an inferiority in one respect or another--an inferiority, moreover, that has the psychological character not so much of an organic lesion or an inborn defect as of a lack which gives rise to a feeling of moral resentment. . . . Whoever progresses along this road of self-realization must inevitably bring into consciousness the contents of the personal unconscious, thus enlarging the scope of his personality.<sup>8</sup>

The deepest level of the psyche Jung has called the collective unconscious. This collective part does not include personal acquisitions but only contents that are common to all humanity. These contents are derived "from the inherited possibility of psychic functioning in general, i.e., in the inherited structure of the brain."<sup>9</sup> This inheritance is common to all persons and thus the collective unconscious represents a kind of common psyche of suprapersonal nature that becomes the foundation for each individual psyche. Jung uses the term "collective"

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<sup>7</sup> Ibid., p. 65.

<sup>8</sup> Ibid., p. 133.

<sup>9</sup> Jung, Psychological Types, p. 485.

as opposed to "personal" to posit that human beings contain psychic material that exists prior to the fact of individuality. Its usage denotes something that is generically present in persons; that is, it is held collectively by all persons.

Most essentially what Jung intends to convey by his concept is not that the unconscious is held in common as a collective inheritance, but rather that the unconscious contains materials which are held collectively by all men "because" they have a psychic reality which is prior to personal experience. This is to say, these materials are present "in potentia" because they are inherent in the psychic structure of the individual, from both a biological and an historical point of view, and in the course of the individual's life, depending on his experiences, some of them will be actualized and developed on the surface of consciousness.<sup>10</sup>

Thus the collective unconscious, called by Jung the "ancestral heritage of possibilities of representation," is the product of past generations. It is the residue of the experiences and situations to which human ancestry has been exposed, containing mankind's collective wisdom and supplying the fundamental symbols and other psychic contents that surface in the creative expressions of human existence. Commenting on the content of the collective unconscious, Jung identifies the following:

. . . qualities that are not individually acquired but are inherited, e.g., instincts as impulses to carry out actions from necessity, without conscious motivation. In this "deeper" stratum we also find the a priori, inborn forms of "intuition," namely the archetypes of perception and apprehension, which are the necessary a priori determinants of all psychic processes. Just as his instincts compel man to a specifically human mode of existence, so the archetypes force his ways of perception and apprehension into specifically human patterns.<sup>11</sup>

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<sup>10</sup>Progoff, pp. 53-54.

<sup>11</sup>C. G. Jung, The Structure and Dynamics of the Psyche, quoted in his The Portable Jung (New York: Viking Press, 1971), p. 52.

The collective unconscious, then, contains the sum total of both instincts and their correlates, the archetypes. Archetypes are "primordial images" or patterns of human behavior which Jung referred to as "self-portraits of the instincts" or as an "instinct's perception of itself." They are inherited primitive modes of psychic functioning which from time to time emerge into consciousness as images, symbols and creative ideas. Jung believed the archetypes to be inherited with the structure of the brain, constituting the deposit of humankind's typical reactions throughout the ages to universal situations such as fear, struggle against superior power, relations between the sexes, migrations, etc. His use of the word "primordial" indicates not only their early origin, but the fact that they grow out of the nature of the psyche in its most fundamental, pre-conscious form.

The archetypes, though deeply embedded in the unconscious, emerge in dream symbolism, in adult fantasies, in the drawings of children, and in mythologies and fairy tales found throughout the world. Included in the archetypes that Jung identifies are those of birth, rebirth, death, the hero, the trickster, the seductress, the wise old man, the earth mother, the eternal child, and many others. Of these he stated:

I have called these motifs "archetypes" and by this I mean forms or images of a collective nature which occur practically all over the earth as constituents of myths and at the same time as autochthonous, individual products of unconscious origin. The archetypal motifs presumably derive from patterns of human mind that are transmitted not only by tradition and migration but also by heredity.<sup>12</sup>

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<sup>12</sup>C. G. Jung, Psychology and Religion (New Haven: Yale University Press, 1938), p. 63.

It must be recognized, however, that archetypes are not innate or "inherited ideas" by which a person has knowledge or sees fully developed pictures in the mind, but rather inborn dispositions of the psyche to produce parallel images, motifs, etc. These inborn dispositions or tendencies are inherited only in the sense that the structure of the psyche itself is inherited, carrying with it a certain tendency toward expression and development. No specific content is inherited, but rather potentialities for psychic processes, archetypal modes of action and reaction, archetypal attitudes, ideas and ways of assimilating experience. As Jung emphatically states:

Again and again I encounter the mistaken notion that an archetype is determined in regard to its content, in other words that it is a kind of unconscious idea (if such an expression be admissible). It is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form and then only to a very limited degree. A primordial image is determined as to its content only when it has become conscious and is therefore filled out with the material of conscious experience. Its form, however, . . . might perhaps be compared to the axial system of a crystal, which, as it were, preforms the crystalline structure in the mother liquid, although it has no material existence of its own. . . . The archetype in itself is empty and purely formal, . . . a possibility of representation which is given "a priori." The representations themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts, which are also determined in form only.<sup>13</sup>

To continue the simile, this implies that the archetype is pre-existent and imminent as a potential "axial system" in the human unconscious. Human experience provides the matrix in which the precipitate is formed by creating the images that crystallize on this axial

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<sup>13</sup>C. G. Jung, The Archetypes of the Collective Unconscious (New York: Princeton University Press, 1959), p. 79.

system and take specific form as they emerge from the unconscious in dreams, fantasies and myths. For the experiences of birth, migration, death, catastrophe, love, etc., leave residual imprints, or archetypes, in the genetic structure of the collective unconscious which, though they themselves remain hidden, provide the form for the emerging images. These images are not "produced" as they emerge, but are pre-existent in form in the darkness of the collective unconscious.

Archetypes, therefore, act as creative analogues which reflect backward to collective human experience and point forward to potential development. Various levels of consciousness can become the bearers of the creative meaning emerging from the depth of the unconscious. Through the language of symbol and metaphor archetypes depict both the historic and potential self, and express through images the possibilities for the development and fulfillment of the self. As Jacobi suggests:

The sum of the archetypes signifies thus for Jung the sum of all the latent potentialities of the human psyche--an enormous, inexhaustible store of ancient knowledge concerning the most profound relations between God, man, and the cosmos. To open this store to one's own psyche, to wake it to new life and to integrate it with consciousness means therefore nothing less than to take the individual out of his isolation and to incorporate him in the eternal cosmic process. . . . The archetype as precipitate of all human experience lies in the unconscious, whence it powerfully influences our life. To release its projections, to raise its contents into consciousness, becomes a task and a duty.<sup>14</sup>

Archetypes constitute the central or nuclear element of what Jung termed a complex. A complex is the basic structural element of the psyche. It can be described as a "constellation of psychic elements (ideas,

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<sup>14</sup> Jacobi, p. 64.

opinions, convictions, etc.) that are grouped around emotionally sensitive areas."<sup>15</sup> Complexes are comprised of two factors: first a nuclear element, and second the cluster of associations that are attracted to this nucleus much as metal filings are attracted to a magnet. The nuclear element (archetype) is determined both by experience and contact with the environment, and also by the disposition of a particular person. Thus part of each complex is innate, that is, basic to the structure of the psyche.

Jung describes a complex as having its own psychic existence and as operating as an "autonomous formation intruding upon consciousness."<sup>16</sup> Often a complex interferes with the intentions of an individual's ego, behaving like a secondary personality with a mental life of its own. Its expression, or the form in which it finds expression, is always dependent upon the network of associations surrounding the nucleus. Though this nucleus was individually acquired and thus exclusively personal, the dynamic quality of the complex, its expression, takes on more consistent patterns. Jung could thus state that

. . . the complexes are not infinitely variable, but mostly belong to definite categories, which soon began to acquire their popular, and by now hackneyed, designations--inferiority complex, power complex, father complex, mother complex, anxiety complex, and all the rest. This fact, that there are well-characterized and easily recognizable types of complex, suggests that they rest on equally typical foundations, that is, on emotional aptitudes or "instincts." In human beings instincts express themselves in the form of unreflected

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<sup>15</sup> June Singer, Boundaries of the Soul (New York: Anchor Press, 1972), p. 37.

<sup>16</sup> C. G. Jung, Psychology and Religion (New York: Princeton University Press, 1958), p. 13.



involuntary fantasy images, attitudes, and actions, which bear an inner resemblance to one another and yet are identical with the instinctive reactions specific of "Homo sapiens."<sup>17</sup>

That which cloaks or surrounds the archetypal core is the host of personal association material which each individual acquires through early childhood experiences, traumas and difficulties. These associations or associational patterns constitute the content of the personal unconscious, and as such represent a transformation or personalistic coloration of the core element (archetype) by virtue of its passage into an area of individual conflict. Depending upon the nature of the associations which constitute the "shell" of the complex, and upon the ego's ability to assimilate and integrate it into psychic life, the complexes can enhance or disturb human personality.

Generally, complexes are manifested in one of three psychic states: identity, inflation, and projection. Identity is a state in which a person is undifferentiated from a given impulse or drive. In identity the ego is the same as the unconscious impulse, and thus there is no difference between conscious reactive capacity and the drive itself. A person is unaware of its separate existence from their reasoning capacity and when acted out it often leads to a later question, "what got into me?" Inflation is descriptive of a feeling of power in which one is "inflated" by an unknown force that is not of one's own judging or choosing. This state also lacks conscious differentiation, and makes one

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<sup>17</sup>C. G. Jung, in foreword of Jolande Jacobi, Complex/Archetype/Symbol in the Psychology of C. G. Jung (New York: Pantheon Books, 1959), pp. ix-x.

feel cocksure and self-righteous. Projection, as Jung uses it, is not a deliberate defense maneuver, but rather an original state over which one has no choice. It is the medium by which the unconscious complex attempts to reach consciousness, and is thus an initial stage of awareness. Dynamically, it is the manifestation of a psychic content or a complex as if it came from or pertained to an external object, most often some other person. Whitmont writes:

The form in which our complexes confront us is the form in which the fundamental materials of our human structure come into our here-and-now existence. Like crystals they are always imperfect to some extent and often unrecognizable or grossly disfigured in comparison with the "ideal" shape, the shape that would represent the "pure" incorporation of the crystal scheme. But we have to meet them in this more or less imperfect or distorted form and out of this form we have to transform them into something that may be more akin to the aboriginal "intent" inherent in their archetypal cores. . . . This undertaking, this process, is what Jung calls individuation.<sup>18</sup>

### 1. Psychological Types

The basic ways in which the ego confronts the outer environment as well as the inner world of the unconscious is through what Jung refers to as psychological types. He felt that it was a person's type which determined or limited judgment. His book, Psychological Types, was

an effort to deal with the relationship of the individual to the world, to people, and things. It discussed the various aspects of consciousness, the various attitudes the conscious mind might take toward the world, and thus constitutes a psychology of consciousness regarded from what might be called a clinical angle.<sup>19</sup>

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<sup>18</sup> Edward C. Whitmont, The Symbolic Quest (New York: G. P. Putnam's Sons, 1969), p. 72.

<sup>19</sup> C. G. Jung, Memories, Dreams, Reflections (New York: Vintage, 1961), p. 207.

Types are a way of classifying similar behavioral reaction patterns as well as typical attitudes which constitute ". . . an essential bias which conditions the whole psychic process, establishes the habitual reactions and this determines not only the style of behavior, but also the nature of subjective experience."<sup>20</sup>

Types are either extraverted or introverted. The extravert is a person whose consciousness is predominantly directed toward external objects--the outside world. The introvert is predominantly subject-oriented--toward the inner world of the psyche. Both of these attitudes are present in every personality. However, as an individual consciously adapts toward one type, the other will operate in a compensatory manner, as part of and through the unconscious. This means that the extravert will experience compensatory reactions from his undeveloped and unadapted introverted side, while the introvert will suffer similar reactions from his unconscious extraverted nature. In relationship to attitude types, Jung writes:

The introvert's attitude is an abstracting one; at bottom, he is always intent on withdrawing libido from the object, as though he had to prevent the object from gaining power over him. The extravert, on the contrary, has a positive relation to the object. He affirms its importance to such an extent that his subjective is constantly related to and oriented by the object. The object can never have enough value for him, and its importance must always be increased.<sup>21</sup>

In order to distinguish the two types more clearly, Singer compares

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<sup>20</sup>C. G. Jung, Modern Man in Search of a Soul (New York: Harcourt Brace, 1933), p. 99.

<sup>21</sup>Jung, Psychological Types, trans. R. F. C. Hull, quoted in his Portable Jung, p. 179.

them with Platonic and Aristotelian natures, the Platonic introvert being more mystical, spiritualized and symbolic, while the Aristotelian extrovert is more practical and systematic.<sup>22</sup>

## 2. The Four Functions

Although introversion and extraversion describe the basic ways in which a person relates to the world, Jung further delineated four psychic functions, or functional types. These were descriptive of the consistent patterns or characteristic ways in which persons reacted to life experience. Jung characterized the functional types as follows:

. . . a certain form of psychic activity that remains theoretically the same under varying circumstances, . . . a phenomenal form of libido which theoretically remains constant. . . . I distinguish four basic functions in all, two rational and two irrational--viz. "thinking" and "feeling," "sensation" and "intuition."<sup>23</sup>

Sensation and intuition refer to modes of perceiving--experiencing directly without the thought required for responding. Thinking and feeling are evaluative functions. Thus Jung terms these functions as non-rational or irrational. The sensation function employs the various sense organs in order to perceive things as they are, to take in the details of size, shape, color, etc. Intuition describes a more general way of perceiving things, one in which the specific details are minimized in favor of the overall impression of an experience as well as its implications.

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<sup>22</sup>See Singer, pp. 179 ff.

<sup>23</sup>C. G. Jung, Psychological Types (London: Routledge & Kegan Paul, 1923), p. 547.

Thinking and feeling are evaluative or interpretive functions, referred to by Jung as "rational." Thinking operates as a response to direct perception, for one thinks about a situation or experience, abstracting data and organizing them in such a way as to understand or evaluate. Feeling, though often not regarded as rational, employs a process of reasoning which also renders it one step removed from direct perception. Feeling implies making a judgment or coming to a point of view about one's experience. Unlike the logical and more neutral calculations of the thinking response, the feeling response is intense and emotion-laden. A person feels delighted or disgusted, angry or sad, frightened or peaceful in response to a situation which after thinking through he may feel differently. As is the case with sensation and intuition, a person cannot be thinking and feeling at the same time and thus they are mutually exclusive.

To further complicate the issue of psychological types, each function may be experienced in either one of the types as extraverted feeling, introverted sensation, etc. This results in eight potential categories, one of which will be the typical mode of conscious functioning for any given person. Referring to a person in terms of one's type means that one particular attitude and one particular function tends to be the most frequent modality of response in any given situation. This would be that person's "superior function," while that less frequently utilized is called the "inferior function."

It is important to recognize that the unconscious operates in a manner which is compensatory to conscious functioning, and that when

disregarded too much, these unconscious elements may directly interfere with one's conscious life. That is, sometimes the tension between developed and undeveloped facets of an individual's personality can become severe enough to be disruptive. In terms of the functional types, this means that each type is in tension with its opposite in the unconscious. While the center of consciousness, the ego, becomes identified with the superior function, the inferior function becomes the means through which the complexes express the complementary attitudes of the unconscious. For example, a person with a highly developed capacity for complex thinking (superior function) may find herself troubled and sometimes overwhelmed by various unrealized moods (inferior feeling function). Thus to understand and make contact with one's inferior function is to come to terms with a vital yet neglected part of the psyche and move toward wholeness. Recognizing and relating to the inferior function is one of the tasks of "coming to selfhood" through the individuation process. Of this task Jung states:

Now in this great pursuit you simply come to a dead end if you try to do it through your differentiated function. That has served you well in liberating you from the original unconsciousness--from the past--so that you can establish yourself as a separate social figure or unit. But when the question arises about the totality, the rounding out of your personality . . . then you must listen to other functions as well and particularly to the inferior function, because then you discover that there are situations in life with which one cannot possibly deal with one function only.<sup>24</sup>

It is evident that for Jung the aim of personal existence is to overcome the barriers of suppression and repression, and come to know

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<sup>24</sup>C. G. Jung, "The Interpretation of Visions," Spring (1960), 147-148, quoted in Whitmont, pp. 146-147.

one's other sides. When a person can discover and actualize hidden aspects of the personality, he or she is moving toward the goal of psychic wholeness. Jung termed the faculty of the psyche through which one is capable of moving from consciousness into unconscious realms, and actualizing its content, the "transcendent function." This may be thought of as a fifth function, allowing a person to overcome the separation between consciousness and unconsciousness and thus widen the scope of consciousness with new and creative content. He did not feel that this could be done by condemning the contents of the unconscious,

. . . but rather by recognizing their significance in compensating the one-sidedness of consciousness and by taking this significance into account. The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function.<sup>25</sup>

Jung felt that this function was not only a tremendous aid to the therapeutic process, but as providing the means for reaching one's potential as well:

The transcendent function not only forms a valuable addition to psychotherapeutic treatment, but gives the patient the inestimable advantage of assisting the analyst on his own resources, and of breaking a dependence which is often felt as humiliating. It is a way of attaining liberation by one's own efforts and of finding the courage to be oneself.<sup>26</sup>

If one can envision the four functional types as the four points of a compass, then the transcendent function stands at the crossing of the two opposite pairs. It is this function which allows one to keep the opposing pairs in a state of creative tension rather than succumbing

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<sup>25</sup> Jung, The Structure and Dynamics of the Psyche, p. 279.

<sup>26</sup> Ibid., p. 300.

to a state of one-sidedness. Through the language of symbol and myth, the transcendent function enables a person to transform the puzzling content of the unconscious into creative formulations and understandings which help bring about psychic wholeness. The importance of this ability will become evident as the process of individuation is detailed.

### 3. The Persona

When an individual becomes highly self-observant, he or she will notice that there is an automatic mode of reaction to the surrounding world to which one has become accustomed. The specific form of this general psychic behavior Jung has termed the persona. He writes of the persona as

. . . a function-complex which has come into existence for reasons of adaptation or necessary convenience, but by no means is it identical with the individual. The function-complex of the persona is exclusively concerned with the relation to the object, that is, external world.<sup>27</sup>

In the process of socialization, each person must make a compromise between one's natural inclinations and the demands of the environment. In doing this one develops a persona through which one can relate. Jung utilizes the term given to the masks worn by actors in ancient times to signify their particular role for good reason. The persona is a kind of "mask"; its purpose is that of sheltering an individual's true nature and at the same time making an impression on the external world. In this sense it is totally directed toward the expectations of society, for as

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<sup>27</sup> Jung, Psychological Types (1923), p. 591.



a person tries to find his place or role, he takes on the characteristics of that society. One indeed puts on "a face to meet the faces that you meet. . . ." <sup>28</sup> The persona becomes the conscious ideal of a person's personality, a self-representation designed to impress society.

Though it appears to be unique with each individual, it is so only in the sense of the peculiar ways each person adapts to the environment, for the persona is actually part of the collective psyche, molded and shaped by the society:

It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it "in toto" as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that "feigns" individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks.

When we analyze the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that. In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. The persona is a semblance, a two-dimensional reality, to give it a nickname. <sup>29</sup>

To the healthy individual, the persona is a necessary yet flexible boundary that assures him an easy and natural point of contact with the environment. A danger exists, however, when a person overidentifies with his or her persona, making it into a rigid and automatic barrier

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<sup>28</sup> T. S. Eliot, "The Love Song of J. Alfred Prufrock," quoted in Laurence Perrine (ed.), Sound and Sense (New York: Harcourt, Brace & World, 1956), p. 239.

<sup>29</sup> C. G. Jung, Two Essays, quoted in his Portable Jung, pp. 105-106.

behind which the real individual hides and becomes increasingly empty.

As Jacobi says:

A well-fitting and functioning persona, so to speak, is an essential condition for psychic health and is of the greatest importance if the demands of the environment are to be met successfully. As a healthy skin naturally allows the underlying tissues to transpire through its pores and, when it turns into a hardened, dead epidermis, cuts off the life of the inner layers, so a properly "vascularized" persona acts as protector and regulator in the exchange between the inner and outer worlds, but comes to be, if it loses its elasticity and permeability, a troublesome impediment and even a fatal barrier. Every lasting maladjustment, as every identification with the persona--especially with an attitude that does not correspond to our true ego--must lead to disturbances as life goes on, which can grow into severe neuroses.<sup>30</sup>

When this happens and a person continues to live out only the conscious adapted side of his personality, the opposite side remains in the unconscious, from which it makes itself known at various times of vulnerability. It is often the case that those with a most proper persona are compensated by a highly secretive private life. That is, to identify strongly with one's persona is to produce unconscious reactions, moods, passions, fears, weaknesses, and vices. As Jung suggests:

. . . Despite the exclusive identity of the ego-consciousness with the persona the unconscious self, one's real individuality, is always present and makes itself felt indirectly if not directly. Although the ego-consciousness is at first identical with the persona--that compromise role in which we parade before the community--yet the unconscious self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious.<sup>31</sup>

One of the necessary conditions for the development of psychic wholeness through the individuation process is to detach oneself from

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<sup>30</sup> Jacobi, pp. 26-27.

<sup>31</sup> Jung, Two Essays, in his Portable Jung, p. 106.

exclusive identification with the persona, or as Jung states, ". . . to divest the self of the false wrappings of the persona. . . ." <sup>32</sup> This detachment allows one to move beyond social expectations and discover more of his or her true self, to strive for a harmony between inner and outer necessities and relate to the environment in a more meaningful and fulfilling way.

### C. INDIVIDUATION

Jung used the term "individuation" to depict that psychological process by which a human being became an "individual," that is, a unique, indivisible unit or "whole person." It is a developmental process in which many facets of human personality are integrated and brought to a state of "wholeness." Through this process the real center of the psyche, the self, emerges as the center of the whole person and the link with the universal and eternal.

Individuation means becoming a single, homogeneous being, and, in so far as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as "coming to selfhood" or "self-realization." <sup>33</sup>

In its fullest sense, individuation is a spontaneous, natural process within the psyche which is potentially present in every person. Jung felt that every personality is directed toward the goal of self-realization or integration. Further, he asserted this to be a drive

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<sup>32</sup> Jung, Two Essays (1966), p. 172.

<sup>33</sup> Ibid., p. 171.

inherent in the very nature of the psyche, transcending and including all others, that universal unconscious tendency of every living thing to fulfill its own unique potential. It is indeed the most basic and inclusive of the processes of psychic life. "In the last analysis," Jung affirmed, "every life is the realisation of a whole, that is, of a self, for which reason this realisation can also be called 'individuation.'"<sup>34</sup> Ultimately the very meaning of life is bound up in the realization of the self. "All life is bound to individual carriers who realise it. . . . But every carrier is charged with an individual destiny and destination (the self), and the realisation of these alone makes sense of life."<sup>35</sup>

If not inhibited, suppressed, or diverted, individuation proceeds as a maturation or unfolding, the psychic parallel to the physical process of growth and aging. It can, however, be stimulated and enhanced through psychotherapy. In this case the process is intensified and experienced consciously as a means of helping a person complete or "round out" his or her personality. This requires a conscious realization of intrapsychic processes and an integration of unconscious elements, creating a bridge between conscious and unconscious aspects of the psyche.

By activating the contents of the unconscious, such an effort eases the tension between the pairs of opposites and makes possible a

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<sup>34</sup>C. G. Jung, Psychology and Alchemy (New York: Princeton University Press, 1968), p. 212.

<sup>35</sup>*Ibid.*

living knowledge of their structure. Leading through all the hazards of a psyche thrown off balance, cutting through layer after layer, it finally penetrates to the center that is the source and ultimate foundation of our psychic being, to the Self.<sup>36</sup>

The aim of the individuation process, therefore, is a creative synthesis of all partial aspects of the conscious and unconscious psyche. Its basic dynamic is a radical reorientation from a subjective, "ego-centered" attitude to an "ego-transcending" one--a full awareness of the existence of the more encompassing psyche that Jung designates as the self. This self is both the origin and the fulfillment of the ego, that ultimately unknowable, transcendent "center" of the personality which is, according to Jung, also its periphery. It is at one and the same time the center and the circumference of the psyche, embracing both conscious and unconscious,

. . . because conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality which is the self. According to this definition the self is a quantity that is supraordinate to the conscious ego. It embraces not only the conscious but also the unconscious psyche, and is therefore, so to speak, a personality which we also are. . . . There is little hope of our ever being able to reach even approximate consciousness of the self, since however much we may make conscious there will always exist an indeterminate and indeterminate amount of unconscious material which belongs to the totality of the self.<sup>37</sup>

A person in the process of individuation strives to free the self to be that which it was meant to be and potentially can be. This does not imply perfectionism, but rather the unfolding and actualizing of one's own specific destiny, that is, becoming what one truly is.

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<sup>36</sup> Jacobi, p. 107.

<sup>37</sup> Jung, Two Essays (1966), p. 175.

It is the realization of the "greater personality" which is potentially present in every person, through the widening of consciousness and the gradual integration and assimilation of unconscious content into consciousness.

This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large.<sup>38</sup>

As the self emerges as the new center of the personality, the ego is released from its identification with the persona (societal ideal) to a more genuine expression of its individuality. A state of psychic wholeness is reached in which the greatest possible number of a person's hidden qualities are made conscious and psychic capacities developed and given creative expression. This is a goal that can never be fully realized, however, for the self is as much archetypal image as it is personal potential. Robert Avens summarizes the self in this way:

The Self is an archetypal psychic image of the indescribable and inapprehensible human totality, i.e., of both his conscious and unconscious contents. It combines uniqueness and eternity, the individual and the universal; it is both male and female, old and yet child. The Self symbolizes the goal of human growth, the wholeness of man. But again, this wholeness, this Self paradoxically is present in everybody a priori, eternally present and beyond birth and death. . . . In fine, the Self is the ideal point, representing the fulfillment of the human being in his own unique individuality and at the same time his attunement to the universe as a whole through the avenues of the collective unconscious.<sup>39</sup>

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<sup>38</sup> Ibid., p. 176.

<sup>39</sup> Robert Avens, "Silencing the Question of God: The Ways of Jung and Suzuki," Journal of Religion and Health, XV, 2 (1976), 122-123.

Though individuation strives toward wholeness and fulfilling one's potential, it does not imply individualism in the narrow, ego-centric sense. Jung affirmed a process which moved away from selfishness and egotistical behavior and sought a "living cooperation" between individual and universal, personal and collective. He distinguished individualism as a tendency to give prominence to personal peculiarities rather than focusing on collective considerations and obligations. He saw personal idiosyncrasies not in terms of strangeness, but rather as a "unique combination, or gradual differentiation, of functions and faculties which in themselves are universal."<sup>40</sup> Thus for him, individualism was a form of self-alienation and isolation from one's psychic and physical environment. On the other hand, individuation meant "precisely the better and more complete fulfillment of the collective qualities of the human being. . . ."<sup>41</sup> A person in the process is not only becoming a unique individual, but also a member of the collective, and the wholeness which is attained reflects a vital contact, through consciousness and the unconscious, with the larger reality of which one is a part. For the self not only carries the inherent unique identity that distinguishes one person from another, but the self also transcends this unique identity and connects one with the universe which both reflects and is reflected by the individual. Put another way, each individual is "the universe looking at itself from billions of points of view, points

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<sup>40</sup> Jung, Two Essays (1966), p. 172.

<sup>41</sup> Ibid.

that come and go so that the vision is forever new."<sup>42</sup>

It is through individualism and egoism that a person loses a sense of oneness with self, with others, with the world, and with the larger scheme of things. Increasingly, the words alienation, disengagement, dis-ease, and estrangement have become descriptive of modern life. The result is that many persons are groping for an all-inclusive coherence and sense of integrity for their lives. There is a profound need to know if one's being and action have a value extending beyond his or her own experience to some sort of ultimate worthwhileness. There is a need to transcend the loneliness and isolation and connect oneself with the larger and more permanent reality which offers a sense of meaningfulness and fulfillment. Jung recognized this problem and proposed individuation as a way of dealing with disorientation and alienation, helping persons rediscover a sense of integrity and wholeness, and experience their bond with the rest of the created order. June Singer speaks of individuation as offering the possibility of direction and special prupose:

It can attach a sense of value to the lives of those who suffer from the feeling that they are unable to measure up to collective norms and collective ideals. To those who are not recognized by the collective, who are rejected and even despised, this process offers the potentiality of restoring faith in themselves. It may give them back their human dignity and assure them of their place in the world.<sup>43</sup>

Thus the process has great sociological as well as psychological significance.

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<sup>42</sup>Alan Watts, The Book (New York: Vintage, 1972), p. 120.

<sup>43</sup>Singer, p. 158.



The individuation process is divided by Jung into two main, independent parts, which he simply refers to as the first and the second halves of life. Each part is characterized by developmental tasks and personal qualities which contrast and complement those of the other. During the first half of life, the major developmental tasks include learning to handle one's instinctual drives, establishing personal identity and independence, developing interpersonal intimacy in the form of marriage and formation of a family, and the full expression and utilization of one's abilities in work and society. This half is determined by expansion and adaption to outer realities, learning how to take hold of life and get along in the world. Its aim is the appropriate adaptation of an individual to the demands of the environment.

However, at about age 35, the second half begins, and with it new developmental tasks arise and previously undeveloped qualities take on new importance. Comparing the course of life with that of the sun, Jung writes:

At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. The sun falls into contradiction with itself. It is as though it should draw in its rays instead of emitting them.<sup>44</sup>

During this second half a person begins to move away from a preoccupation with acquisition and external realities, and experiences an "initiation into the inner reality." There is a gradual shift in attention from the outer world to the inner world, a need for deeper self-knowledge and awareness of where one fits in the scheme of creation. Hidden traits may

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<sup>44</sup>C. G. Jung, The Structure and Dynamics of the Psyche (New York: Princeton University Press, 1960), p. 397.

now emerge and find expression:

At first it is not a conscious and striking change; it is rather a matter of indirect signs of a change which seems to take its rise in the unconscious. Often it is something like a slow change in a person's character; in another case certain traits may come to light which had disappeared since childhood; or again, one's previous inclinations and interests begin to weaken and others take their place.<sup>45</sup>

These changes are characterized by contraction rather than the expansion of the first half:

Ageing [sic] people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. For the young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. After having lavished its light upon the world, the sun withdraws its rays in order to illuminate itself.<sup>46</sup>

Jung devoted the greater part of his attention to the second half of this process and this is what makes it so relevant as a model for the aging process. His ideas address themselves to the middle and later years (that period I have deemed later maturity) as replete with potential for wider consciousness and a broadening of the personality. It is just this striving for wholeness in life's afternoon and evening that brings a sense of meaning, binds one to the transcendent, and makes it possible not only to accept but embrace death as the doorway into the vast, uncharted land from whence one came. Thus when Jung refers to the individuation process, it is the later part that is his primary focus.

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<sup>45</sup> Ibid., p. 395.

<sup>46</sup> Ibid., p. 399.

The metaphor most often used to describe the individuation process is that of a journey. This journey is not without hazards, detours, and uncertainties, which make an experienced guide necessary for many. The traveller can expect to reach four major waystations along the way. These stations reflect various aspects or levels of the psyche which emerge from the unconscious through archetypal symbols, the form and manifestation of which vary with the individual. The first station on the journey is the experience of the shadow, that symbolic representation of one's unacceptable qualities or "dark side." Following the acknowledgement and reconciliation of the shadow, a person must encounter the "soul-image," referred to by Jung as the Anima in men and Animus in women. This image is the embodiment of the contrasexual part of the psyche which needs to be experienced and allowed expression if wholeness is to be found. The third station presents a confrontation with the deepest source of one's sexual identity. Here is the challenge of pursuing the psychic essence of one's sex back to the primordial image from which it has been patterned. For a man this is characterized by the appearance of the archetype of the "Wise Old Man," while for a woman it is the "Magna Mater." Finally, the last station is reached, a point midway between consciousness and the unconscious which Jung calls the self. Here a person experiences self-realization, not in terms of some sort of perfection, but in terms of an integrity that transcends personal considerations and limitations, and gives meaning to all that has gone before and what is to follow.

The hero or heroine's quest and his or her encounter with mythological antagonists can be summarized in psychological language as

the ego's encounter with the everrecurring typical form elements of the psyche. For everyone who works with the unconscious there arise the problems of initial adaptation to the outer and inner worlds (psychological types); the containing collective group (persona); the conflict with the repressed or unacceptable part of one's personality (shadow); the necessity to establish a relationship with the contrasexual background elements in the psyche—male (anima) or female (animus); and finally the encounter with the suprapersonal core of one's total personality and life-meaning (Self).<sup>47</sup>

Individuation, then, is the symbolic quest of each hero or heroine. Throughout there are continuous confrontations with the ubiquitous form elements of the psyche, the archetypes. These symbolic images and figures can take mythological or personal forms, making the possibilities endless:

Thus the anima may appear as Mary Jones or as a vegetation goddess, the shadow as a cruel king or the corner druggist. Always, however, their integration requires the assimilation of both the specifically personal and the general religious or mythological dimension.<sup>48</sup>

For the sake of this chapter, however, descriptions of the various symbols will be limited to those which are most characteristic of the four stages of the process. What follows is an attempt to depict those stages in terms which will be applicable as a model for the developmental tasks of the aging process.

### 1. The Shadow

Jung felt that the first half of life was brought to a close with the crystallization of the ego. Included in this task was the

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<sup>47</sup>Whitmont, p. 73.

<sup>48</sup>Ibid.

development and differentiation of the predominant psychic "attitude" and "function type" as well as the persona. To accomplish this task, a certain amount of one-sidedness was necessary, for it provided the initiative needed to attain a place in the world.

However, as a result of this one-sided development of consciousness, there is formed a kind of alter-ego referred to by Jung as the shadow. The shadow is the sum of all the qualities characteristic of one's sex which have been rejected or repressed for the sake of the ego ideal. Its growth parallels that of the ego but, like a mirror image, contains those other qualities which for social, educational, or moral reasons have been excluded from consciousness. Modern society provides inadequate opportunities for the integration of shadow qualities. Societal pressures and parental punishment lead to repression; and the shadow returns to the unconscious, where it remains in an undifferentiated state. Thus the shadow is an invisible yet inseparable part of one's psyche, symbolizing the "dark brother" or the "other side." It is most often characterized by negative attributes, but can embody positive traits as well. These are usually in direct contrast to the ego's ideals and purposeful efforts. The shadow-figure has been portrayed in numerous works of literature, among them Hermann Hesse's Steppenwolf, Kazantzakis' Zorba the Greek, and Stevenson's Dr. Jekyll and Mr. Hyde. Each represents the emergence or personification of unacceptable and repressed parts of the human personality.

In Jung's view, there is both a "personal shadow" and a "collective shadow." The former contains those psychic features of a

particular individual that have been unlived and remain hidden, as mentioned above. The personal unconscious is the domain of this form of shadow, and its figures belong to that realm. The collective shadow is a personification of universal evil, representing the "universally human dark side within us, for the tendency toward the dark and inferior that is inherent in every man."<sup>49</sup> The symbolic figures of the latter arise from the collective unconscious and may take mythical forms in addition to the personal images of the former.

Moreover, the shadow may be manifested in a personalized manner, such as a dream figure which embodies some of the dreamer's psychic attributes, or projected onto some concrete person or thing in the outer world. A projection, remember, is the conscious visualization of one's own latent unconscious traits in someone or something from the environment. Difficulty in recognizing the shadow comes from the fact that it is bound up with projections and personifications which remain undifferentiated. The unacceptable qualities are projected outward, that is, transferred to the outer world and experienced as "the enemy out there." As Whitmont states:

The shadow is the archetypal experience of the "other fellow" who in his strangeness is always suspect. It is the archetypal urge for a scapegoat, for someone to blame and attack in order to vindicate oneself and be justified; it is the archetypal experience of the enemy, the experience of blameworthiness which always adheres to the other fellow, since we are under the illusion of knowing ourselves and of having already dealt adequately with our own problems.<sup>50</sup>

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<sup>49</sup> Jacobi, p. 112.

<sup>50</sup> Whitmont, p. 162.

It should be noted that the shadow is not wholly reprehensible or evil. It also is the repository of many normal instincts and creative impulses. For those persons who have been unable to integrate their positive potential or who devalue themselves excessively, the shadow is characterized by the undeveloped positive qualities. It only appears "negative" when looked at through the preconceptions of consciousness. Because it embodies lost sources of life and vitality, its importance for the widening of consciousness and the deepening of self-knowledge cannot be overestimated.

The shadow is a necessary aspect of each person, and without it the personality would remain incomplete. If, however, it remains unrecognized and unconscious, a person is likely to experience the sterility and isolation that inhibit self-knowledge and meaningful relationships with others. The hidden shadow is continually projected onto others, creating alienation and turning the world into a "replica of one's unknown face." Refusal to face the shadow relegates its energy to the unconscious from where it exerts itself in a negative, compulsive, projected form. For Jung, the person who believes he is only what he knows about himself is the "mass man" who sees himself as harmless and so adds stupidity to iniquity:

He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them. And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."<sup>51</sup>

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<sup>51</sup>C. G. Jung, The Undiscovered Self (New York: Mentor, 1957), p. 108.

On the other hand, the conscious realization of the shadow, disclosure of its qualities and the integration of its contents, brings the potential for self-renewal and growth toward wholeness. As the shadow affords one the first glimpse of the unconscious facets of his or her personality, it represents the first station on the journey toward meeting and experiencing the self. In fact, the shadow is the initial point of access to the unconscious and to one's inner reality. It is for this reason that progress or growth in therapy is stifled until the shadow is confronted and dealt with in a significant way.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.<sup>52</sup>

Confronting the shadow means taking a new attitude toward one's own nature. Many refuse to face shadow qualities as part of themselves, while others, once becoming aware of its presence, try to eliminate or correct what they feel is unacceptable. For those who choose to encounter the shadow and accept it as a part of their personality, the possibility of a deeper sense of integrity and humanness exists, as well as the expansion of consciousness through creative new insights. Integration rather than resistance is the key:

The shadow represents energically-charged autonomous patterns of feeling and behavior. Their energy cannot simply be stopped by an

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<sup>52</sup> Jung, Aion, p. 8.



act of will. What is needed is rechanneling or transformation. However, this task requires both an awareness and an acceptance of the shadow as something which cannot simply be gotten rid of.<sup>53</sup>

Acceptance does not mean becoming identified with it, acting out its traits indiscriminantly, or falling under its spell. Rather, it involves the withdrawal of shadow projections so that one can face his or her own inner reality. It demands an increasing accountability not only for one's own experience, but also for what is projected onto others. It includes the recognition of personal evil and learning to live with one's own sin, that is, learning to respect and treat kindly the rejected, negative side of one's personality. Acceptance of the shadow means suffering and struggling with self-doubt and perhaps even self-disgust until a new sense of centeredness is reached. This openness to one's evil seems to defy traditional standards of morality, yet it is precisely this task which leads toward wholeness. When this is accomplished, a transformation takes place in which good and evil are no longer so diametrically opposed, but complementary parts of the whole person. Because evil is rooted in human instinctual nature where spontaneity, creativity, and strong emotions also lie, it can become a means of healing, reconciling the individual with the central core of life, the self.

Reconciliation with the shadow is always followed by an expansion, an enlargement of consciousness. It must be emphasized again, however, that this does not imply an irresponsible surrender to the shadow or a megalomaniac condition of being "beyond good and evil." Rather the old dilemma--either to be overwhelmed by the shadow or to project it--is transcended. In other words: the problem is raised to a higher level where contradictions are resolved. What

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<sup>53</sup>Whitmont, p. 166.

Jung, therefore, means by acceptance of the shadow (or integration of evil) is not an approval of "sin" or compromise with wickedness, but a new freedom to act out of one's inborn wholeness. In this state we are no longer spellbound by evil (our egocentric urges); we have come to understand it and so are free to use it as a stepping stone in the process of individuation.<sup>54</sup>

Encountering and dealing with the various elements of the personal and collective unconscious is a difficult and demanding task. It is important, therefore, to examine the methods by which a person is assisted in this task and accompanied along the path of individuation. Jung's method of psychotherapy was directed toward supplementing the natural way of individuation by a process adapted to the nature of the Western persona.

During the course of therapy it is first necessary to become aware of one's conscious position, its contradictions and areas of conflict. This brings about contact with the feelings, qualities, and needs which have been repressed into the personal unconscious. Often this takes place through dialogue with the therapist, whose acceptance and objectivity make it possible for a person to explore heretofore hidden and threatening parts of himself. A person is not so much given data about himself as helped to get in touch with himself. Once an awareness and clarification of personal values, feelings, and conflicts is established, therapy then concerns itself with initiating a dialogue between the conscious and unconscious elements of the psyche. This dialogue begins with the confrontation between ego and shadow, as described above, and continues until the goal of individuation--the discovery and

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<sup>54</sup>Robert Avens, "The Image of the Devil in C. G. Jung's Psychology," Journal of Religion and Health, XVI, 3 (July 1977), 204.

maintenance of an appropriate relationship between ego and self--is reached.

Dialogue between the conscious ego and the unconscious centers on the observation of dreams and fantasies, the interpretation of their symbols and imagery, and the distinction between their personal and archetypal dimensions. Jung felt the dream to be a hidden door into the most "secret recesses of the psyche," yielding symbolic representations of psychic truth.

Dreams contain images and thought-associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain trends in the psychic process.<sup>55</sup>

For him, dreams were to be understood in terms of the messages communicated through their own imagery. They presented an unconscious perspective which enriched, completed, or compensated the conscious attitude. Therefore, a dream supplied the missing elements of which the ego was unaware, and pointed toward a solution for inner conflicts and a way leading to integration. A dream could be understood and interpreted from either an objective or subjective perspective. On the objective level, each character, event, and relationship in the dream is seen as referring to real life persons or events. Thus the dream represents the reaction of the unconscious to conscious life of the dreamer, and may comment on or present a solution to a real life situation. From

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<sup>55</sup>Jung, Two Essays (1966), p. 128.

a subjective perspective, each dream figure is a personification of various aspects of the dreamer's own personality. That is, persons or other figures from the dreamer's environment may appear in a dream as embodying archetypal elements of the dreamer's unconscious. It may also be that unrecognizable characters appear, perhaps of a mythological origin, and these also require a subjective interpretation.

Whatever perspective is used as a means of interpretation, it is important that the contents are objectified so that they can be recognized and understood. The essential thing is to differentiate oneself from these unconscious contents by personifying them, and at the same time to bring them into relationship with consciousness. That is the technique for stripping them of their power. It is not too difficult to personify them, as they always possess a certain degree of autonomy, a separate identity of their own. Their autonomy is a most uncomfortable thing to reconcile oneself to, and yet the very fact that the unconscious presents itself in that way gives us the best means of handling it.<sup>56</sup>

Besides his work with dreams, Jung employed a form of creative spontaneous expression known as active imagination. This is a kind of introspection or meditation based on fantasy activity, through which a person is invited to use some art form as a vehicle for the emergence of such fantasies and symbols as are inspired by the unconscious. Through free drawing, painting, writing, finger painting, sculpturing, and other media, one is encouraged to create a "waking dream" by allowing images, figures, etc., to emerge spontaneously and be expressed without censure or judgment. In fact, for Jung, its significance lay precisely in the purposelessness of unrestrained fantasy activity, in the playful aspect which gives it meaning. In much the same way as the

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<sup>56</sup> Jung, Memories, Dreams, Reflections, p. 187.

dream, subsequent content is experienced dialogically, and meanings are drawn from both the experience itself and the end product.

Active imagination is, more than anything else, an attitude toward the unconscious. It cannot be said to be a technique or even a method of coming to terms with the unconscious, because it is a different experience for each person who is able to use it. The common feature of all varieties of active imagination is its dependence upon a view of the unconscious that recognizes its contents as containing innate structures (archetypes) which inevitably define the potentialities and the limitations of the personality.<sup>57</sup>

It can be seen in both of these methods that Jung placed tremendous importance upon the direction or guidance of the unconscious. Through dreams, dialogue, and active imagination, the inherent plan of the unconscious is unfolded and made evident, leading the way toward wholeness. Wholeness is experienced through realization and integration of unconscious elements rather than their sublimation. The way of individuation, inherent in the structure of the psyche, is a process of encountering and experiencing. It demands active participation, rather than passive learning. Confronting the shadow is a transforming experience, opening the door to future encounters with other psychic elements and widening one's conscious perspectives. Its importance is not only personal but social as well, for as Jung stated of the person who learned to deal with his shadow: "He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day."<sup>58</sup>

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<sup>57</sup>Singer, p. 343.

<sup>58</sup>Jung, Psychology and Religion (1958), p. 83.

## 2. Anima and Animus

The second station along the individuation process is characterized by the encounter with the "soul-image," that complementary, contrasexual part of the psyche which Jung calls the anima in the man, and the animus in the woman. Briefly stated, the anima represents the archetype of the feminine element within every male psyche, while the animus represents the masculine side of every woman. Together, these archetypes reflect both the individual and the collective human experience of the opposite sex. They depict "the image of the other sex that we carry in us as individuals and also as members of the species."<sup>59</sup> These contrasexual sides are for the most part repressed as one develops his or her conscious adaptation to the world. As a result, they remain mostly hidden in the depths of the unconscious. Much like the shadow, the anima and animus are primarily experienced as projections; actively participating in one's relationships with persons of the opposite sex.

Anima and animus have both an inner and an outward manifestation which need to be clearly distinguished. One encounters the inner form through dreams, fantasies, and other unconscious expressions which portray the contrasexual elements of the psyche. As an outward form, one projects these same elements upon another person without recognizing it as a part of his or her own inner self. Moreover, to understand its complexity, the soul-image must be seen as a functional complex and therefore made up of both an archetypal core and an associational shell. That

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<sup>59</sup>Jacobi, p. 114.

is, archetypal femininity and masculinity are human a priori unconscious instinctual patterns and images which have filtered down through the ages in various mythological guises. Speaking of the archetypal anima, Jung states:

Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of the feminine being. She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother. On the contrary, there is every likelihood that the numinous qualities which make the mother-image so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.<sup>60</sup>

The archetypes do, however, acquire a personalized shell, that network of associations formed during the process of childhood conditioning.

Whoever incorporates the masculine and feminine image most decisively for the child elicits the pattern of anima and animus actualization which occurs, generally through projection, throughout that person's life.

"Just as the mother," writes Jung, "seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter."<sup>61</sup> Thus the parent of the opposite sex is, in most cases, the first bearer of the soul-image. Later, it is embodied in the person of the opposite sex who arouses the positive or negative feelings associated with that sex. For the way the masculine and the feminine were first and most impressively experienced forms a pattern of a priori expectations which continues to function throughout a person's life. These expectations

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<sup>60</sup>Jung, Aion, pp. 13-14.

<sup>61</sup>Ibid.

not only color every relationship therein, but also help determine the kind of man or woman to which a person is drawn and chooses to remain attached. Besides that, the unconscious contrasexual element creates an urge in each person to discover what is unknown and different--to search for that which will fill the gaps in one's own personality. Thus men and women seek their opposite in a projected form, in the mate who will be all that one is not.

There is an endless variety of forms that the soul-image might take, and these appearances are almost always cloaked in mystery and ambiguity. Though its traits must reflect those of one or the other sex, the form it takes is often complex and replete with contradictions. The anima represents the eternal feminine in any or all of her four possible aspects--as Mother, Courtesan, Amazon, and Medium. She can with equal ease appear as young maiden, goddess, seductress, harlot, nymph, witch, angel, muse, martyr, maiden in distress, gypsy, peasant woman, the lady next door, or as the Queen of Heaven or the Holy Virgin. Her inexhaustible images include enchanting, frightening, friendly, helpful, or even dangerous feminine figures. Typical anima figures from literature include Helen of Troy, Beatrice in the Divine Comedy, Siddhartha's Kamala, and Don Quixote's Dulcinea to mention a few. The animus is also seen in a variety of images, combinations, and variations of the four types of masculinity--Father, Son, Hero, and Wise Man. He can appear as one's personal father, or as a minister, president, brother, son, friend, ideal lover, the man next door, huntsman, soldier, knight, bum, guru, sage, magician, or prophet. Typical animus figures include Adonis,



Prince Charming, Dionysus, the Pied Piper, the Flying Dutchman, or some famous public figure like the late President Kennedy.

Both the animus and anima can also be symbolized by animals and even by objects of a specifically masculine or feminine character, particularly when the animus or anima has not yet reached the level of the human figure and appears in purely instinctual form. Thus the anima may take the form of a cow, a cat, a tiger, a ship, a cave, etc., and the animus may appear as an eagle, a bull, a lion, a lance, a tower, or as some kind of phallic shape.<sup>62</sup>

To confront the anima means, for a man, becoming aware of and open to the potentiality for those "feminine" traits within himself. As a behavioral pattern, the archetype of the anima represents those natural, spontaneous life drives, the life of the instincts, the life of the flesh, of earth and sensuality, of emotionality and directedness toward people and things. It represents the drive toward connectedness, enriched by warmth and receptivity, which unites people through relationship.

As a pattern of emotion the anima consists of the man's unconscious urges, his moods, emotional aspirations, anxieties, fears, inflations and depressions, as well as his potential for emotion and relationship. Whenever a man acts in identity with his anima--unconscious of the moods that "pull" him--he acts like a second-rate woman. In this form the anima represents a man's relatively unadapted, hence inferior, world of nature and emotional involvement, loves and hates. Consequently the objective psyche presents itself to the man at first as a totally irrational, dangerously primitive, chaotic temptation, as an enchanting seduction.<sup>63</sup>

In spite of her dangers, the anima can also inspire man to strive for greater achievements. She challenges but also encourages, threatens but also guides and instructs. She is both the male task-mistress and

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<sup>62</sup>Jacobi, p. 116.

<sup>63</sup>Whitmont, pp. 189-190.

muse. The anima personifies the soul of man, opening the way into his own depths and bearing his capacity for relationship with himself, others, and the world outside.

For a woman, encountering her animus means making contact with her "recessive maleness"--her urge for action, her assertiveness, her capacity for judgment and discrimination. It is that aspect referred to by Jung as the "paternal Logos," carrying the capacity for reflection, deliberation, and self-knowledge. The animus in a woman expresses itself behaviorally as the drive toward decisive action, toward clarifying the facts, utilizing the authority to make decisions, and implementing those decisions with logic, strength, and determination. However, it also contains many undifferentiated convictions, stereotyped manners, and inflexible morals which show themselves in feminine dogmatism, rigidity, self-righteousness, and possessiveness.

The archetype of the animus embodies the masculine drives which enable a woman to break through the limitations imposed by society and take her rightful place in the world. It is through the animus that she can realize her potentiality for creative work and enjoy the fructifying element within her. He (animus) is both the seducer and sage, luring the woman to greater personal insight and understanding, and mediating between consciousness and the unconscious. Just as the anima is a man's guide to the soul, so the animus is a woman's guide to the spirit.

Just as a woman is often clearly conscious of things which a man is still groping for in the dark, so there are naturally fields of experience in a man which, for a woman, are still wrapped in the shadows of non-differentiation, chiefly things in which she has little interest. Personal relations are as a rule more important

and interesting to her than objective facts and their inter-connections. The wide fields of commerce, politics, technology, and science, the whole realm of the applied masculine mind, she relegates to the penumbra of consciousness. . . .<sup>64</sup>

Jung asserted that if the contrasexual elements of the psyche were left undifferentiated and unconscious, they tended to emerge in compulsive instinctual ways which compensated the masculine and feminine conscious attitude. That is, he felt that if the anima and animus were not integrated into conscious awareness, they were nevertheless experienced in a spontaneous and often misunderstood manner. For example, the anima is characterized by moodiness in a man which might offer a bewildering contrast to his conscious attitude. He might experience a variety of compulsive moods: self-pity, sentimentality, depression, brooding withdrawal, fits of passion, oversensitivity, etc. In comparison with the moods of man's anima, a woman's animus is experienced as very dogmatic and opinionated. As these convictions and opinions arise directly from the unconscious, they are not the result of individual experience or evaluation, but rather express the universally rigid "oughts" and "shoulds" of life. Together these compulsive reactions can create some painful situations in the relations between the sexes.

In both its positive and its negative aspects the anima/animus relationship is always full of "animosity," i.e., it is emotional, and hence collective. Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it. . . . Whereas the cloud of "animosity" surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions. . . .<sup>65</sup>

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<sup>64</sup> Jung, Two Essays (1966), pp. 204-205.

<sup>65</sup> Jung, Aion, p. 16.

For a man, the reflex-like eruptions of the anima occur in situations which are emotionally charged, or call for emotional and instinctual responses. He may think he is acting rationally, but in actuality is reacting to moods and feelings which are often unexplainable to him. A woman's animus enters unconsciously and automatically into situations that require initiative, aggressiveness, action, and discrimination. However, this often comes across in argumentative tones, criticism, dogmatism, or a would-be intellectualism that may stress the obvious while missing the main point.

When projected, the anima and animus account for the profound states of either love or hate which both sexes experience. The woman is either "in love" or infatuated with the "great" man; or conversely, she violently hates and rejects the "wicked" man. A man may have found his "ideal" woman, or may complain about the unbearable bitch. Either way, this person somehow exerts a strange, inexplicable attraction, with which one can neither deal nor let alone.

Thus it is that relationships to the other sex are profoundly influenced by anima and animus projections. To the degree that the archetypes of the anima and animus determine one's expectations of the opposite sex, these images and expectations will be projected onto the partner. This can create serious problems, for the reality of another is likely to be quite different from the projected expectations and the result may be deep disappointment and resentments. Moreover, true relatedness requires that one move beyond projection and see the other person as he or she really is. Actual relatedness, the meeting of an

"I" with a "Thou," remains impossible when the soul-image projections determine and distort the relationship. When these are withdrawn, however, and when the contrasexual elements of oneself are acknowledged and raised to consciousness, one is ready to become a full and independent partner to another. An inner marriage takes place between the male and female elements within, and one achieves a new sense of independence and integrity. The integrity which arises from a self-knowledge which anchors a person more firmly to his or her true nature makes possible a deeper love and devotion. One is capable of giving more unreservedly to another, for the need for individuality is no longer endangered or threatened.

Beyond that, acceptance and integration of the soul-image as an important aspect of one's personality transforms it into an ally of personal growth. By paying attention to the anima's unpredictable reactions, a man can discover more about himself, his feelings, and emotions. He can become more sensitive to the nurturing, spontaneous, receptive qualities of his personality, and less susceptible to the affect-tensions and moods which were once so disturbing. By integrating the assertiveness and independent reasoning powers of the animus, a woman can move beyond traditional stereotypes and actualize more of her potential. Clear thinking and understanding will replace argumentativeness, and feelings will be tempered with wisdom.

The man's task of integrating the anima involves the conscious development of receptivity, experiencing and suffering his emotions and involvements, therefore a conscious awareness of and an openness toward finding himself involved with emotions and through emotions with people. The animus, as the woman's activity potential,

requires in turn the developing of a consciously active initiative: learning to discriminate consciously, to clarify and separate, thereby to accept separateness, independence and responsibility, as well as rationality.<sup>66</sup>

To know the contrasexual side of oneself is to move one step further along the path of individuation. To confront the soul-image, wrestle with its contents, and integrate them into conscious awareness stretches the boundaries of one's personality to encompass the more complete being, while at the same time creating an openness to the universal source of strength beyond oneself. "This source is not really 'outside' although it may in the beginning be so experienced. It is the greater Self, of which our own experiential self is a part, a participant, an integral part of the ultimate order."<sup>67</sup> The universal Self is both reflected and actualized through the human psyche.

### 3. The Archetypes of "Spirit" and "Matter"

Once the perils of confronting the soul-image have been overcome, there emerge new archetypal figures to be experienced and dealt with. So far, the path of individuation has led one through a labyrinth of images, fantasies, and alien parts of the personality. This path can be best described as circular or as a spiral rather than a linear sequence of events, for figures continue to emerge into the foreground and recede into the background as new levels of integration are reached. Throughout this process, an inner order or directedness seems to lead one toward a

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<sup>66</sup>Whitmont, p. 213.

<sup>67</sup>Singer, p. 269.

particular goal. Jung felt that when the ". . . conscious mind participates actively and experiences each stage of the process, or at least understands it intuitively, then the next image always starts off on the higher level that has been won, and purposiveness develops."<sup>68</sup> Although the process does not have any sequential order, it continues its movement toward the goal of wholeness as each problem is made conscious, experienced, and integrated.

Thus it is not accidental that following the encounter with the contrasexual elements of the psyche, one is confronted with the necessity of delineating the qualities of one's own sex more sharply. That is, a person must begin to separate that which is individual and unique in the male or female psyche from its collective foundation as well as from the external collective image. This stage is characterized by the appearance of the archetypes of the Wise Old Man and the Great Mother (Magna Mater), personifying the primordial masculine, spiritual Logos and the feminine, earthly Eros. The task at this stage is to bring to consciousness what is most specifically and uniquely masculine or feminine, to add a depth-dimension to what is "fatherly" and "motherly," and by so doing finalize the detachment from one's physical parents. But more than that, it is to discover the very essence of one's sex.

Here we shall not, as in dealing with the animus and the anima, be exploring the contrasexual part of the psyche, but pursuing the innermost essence of the psyche of either sex back to its source, back to the primordial image from which it was formed. To venture a somewhat daring formulation, we might say that the man is materialized spirit whereas the woman is matter saturated with spirit; thus in man the essential determinant is spirit while in woman it is matter. At this stage we shall endeavour to raise as many as possible of the latent figures within us to consciousness, from

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<sup>68</sup> Jung, Two Essays (1966), p. 230.

the crudest primordial image to the highest, most diversified, and most perfect symbol.<sup>69</sup>

Jung referred to these archetypal figures as "mana personalities." The word "mana" is a Polynesian term depicting "extraordinary power." To possess mana is to experience a sense of unusual psychic energy, to feel that one has power over others. As with other archetypes, the mana personalities appear in many forms, all of which convey the superior ability of subjugating nature which is not available to the ordinary individual. Mana personalities are godlike, appearing as wizard, sorcerer, prophet, helmsman of the dead, guide, and as fertility goddess, sibyl, priestess, Mother Church, etc. Both their good and bad, luminous and dark aspects are found throughout the history of mythological literature.

These figures radiate a powerful fascination and attraction which may lure the person who confronts them into a state of self-glorification. That is, unless a person makes them conscious and distinguishes them as archetypal images, there is a danger of identifying with their delusive images and succumbing to an inflation of the personality which Jung felt was actually a "regression of consciousness into unconsciousness." However, conscious realization of their content and integration of the personal aspect of their qualities meant

. . . for the man the second and real liberation from the father, and, for the woman, liberation from the mother, and with it comes the first genuine sense of his or her true individuality.<sup>70</sup>

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<sup>69</sup>Jacobi, p. 125.

<sup>70</sup>Jung, Two Essays (1966), p. 233.



A new relationship now exists between man, woman, soul-image, and the archetypes of spirit and matter, which Jung termed the "marriage quaternio." It is this "half immanent and half transcendent" marriage quaternio which provides a schema for the self and also the precondition for its realization. The immanent aspect corresponds to the relationship of ego and self, the self actualized through human understanding and finitude. The transcendent aspect depicts the self in relationship to the unconscious, the unknowable, the infinite, the unattainable. Thus Jung could write, "The self . . . is a God-image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God."<sup>71</sup>

The final stage and goal of individuation, realization of the self, is now at hand. This is a goal, however, which is never fully attained. It is the journey, the quest, which makes life significant. "The goal is important only as an idea. The essential thing is the opus which leads to the goal: that is the goal of a lifetime."<sup>72</sup> Because of its boundless nature which transcends consciousness, the self can never be fully actualized in human existence. Yet its unique, individual, aspect provides an inherent directedness toward realization. As Jaffe suggests:

The unknowable and timeless archetype of the self assumes a specific

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<sup>71</sup>Jung, Aion, p. 22.

<sup>72</sup>Jung, Structure and Dynamics of the Psyche, p. 202.

and unique form in everyone, and the task, the goal of individuation lies in fulfilling one's own destiny and vocation. . . . In reality it is an aspect of the self, that paradoxical totality which is at once eternal and unique. . . . Consciousness experiences the self in both its aspects: as a universal and eternal symbol and as "the completest expression of that fateful combination we call individuality." But even this "incomparable uniqueness" can never be fully attained, it remains the task and goal of individuation.<sup>73</sup>

#### 4. Circumambulating the Self

The spiraling path of the process of individuation now begins circumambulating the new center of the psyche, the self. Even without conscious awareness, it is the self which has been directing this movement toward the center. Though the ego has been actively involved in assimilating unconscious material into consciousness, the direction and impetus have come from the self, that a priori existent out of which the ego evolves. The self has always been there, for it is the central archetypal, structural element of the psyche, operating within each individual from the beginning as the organizer and director of the psychic process.

Jung uses the term self in contradistinction to the ego. He wanted a term which would describe the unifying nature of this central element, yet at the same time realized it was only a "working hypothesis" which attempted to summarize an "indescribable totality." Thus he settled on the term "self," one which was ". . . definite enough to express the indescribable and indeterminable nature of this wholeness.

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<sup>73</sup> Aniela Jaffe, The Myth of Meaning (New York: G. P. Putnam's Sons, 1971), pp. 84, 85.

The paradoxical qualities of the term are in keeping with the fact that wholeness consists partly of the conscious man and partly of the unconscious man."<sup>74</sup>

Because his use of the term self did not coincide with contemporary psychological usage, where it had become interchangeable with the term ego, Jung was constantly attempting to give it sharper definition. This was an impossible task, as he later recognized:

It is easy to say self, but what is meant by it remains clouded in metaphysical darkness. To be sure, I have previously defined the self as a totality of the conscious and unconscious psyche. But this whole is boundless, a true lapis invisibilitatis. For insofar as the unconscious exists, it is not describable; existentially it is a mere postulate, and nothing whatever can be predicted as to its possible contents.<sup>75</sup>

In spite of their conditional nature, here are a few of the descriptions which Jung postulated.

Inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of my psyche, being merely a complex among other complexes. Hence I discriminate between the ego and the Self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality; hence it also includes the unconscious psyche. In this sense the Self would be an (ideal) factor which embraces and includes the ego. In unconscious fantasy the Self often appears as a superordinated or ideal personality.<sup>76</sup>

The term "self" seemed to me a suitable one for this unconscious substrate, whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate

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<sup>74</sup>Jung, Psychology and Alchemy, p. 18.

<sup>75</sup>C. G. Jung, The Interaction of Personality (London: Routledge and Kegan Paul, 1952), p. 176.

<sup>76</sup>Jung, Psychological Types (1923), p. 540.

to it. The self, like the unconscious, is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself.<sup>77</sup>

Intellectually the self is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally well be called the "God within us." The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it.<sup>78</sup>

Sensing the self as something irrational, as an indefinable existent, to which the ego is neither opposed nor subjected, but merely attached and about which it revolves very much as the earth revolves round the sun. . . . The ego is the only content of the self that we know. The individuated ego senses itself as the object of an unknown and superordinate subject.<sup>79</sup>

Thus the ego is neither superior to nor subsumed in the self. It occupies an extremely important position in relation to the self, for it is the only aspect of the psyche that can know of the self, relate to it, and remain in living interconnectedness. When the conscious ego recognizes the unconscious as a "codetermining factor" of personality, then the self can be realized as the uniting symbol. As both an archetypal image and uniting symbol, the self points to the possibility of unity in the midst of tension. It points to the potential self whose transcendent function is the reconciliation of all opposites. The ego can then take its place in the presence of the uniting symbol, realizing that it will not be preempted or overwhelmed, but enhanced within the wholeness of the self. A new center is the result:

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<sup>77</sup>Jung, Psychology and Religion (1958), p. 259.

<sup>78</sup>Jung, Two Essays (1966), p. 236.

<sup>79</sup>Ibid., p. 238.

If we picture the conscious mind, with the ego as its centre, as being opposed to the unconscious, and if we now add to our mental picture the process of assimilating the unconscious, we can think of this assimilation as a kind of approximation of conscious and unconscious, where the centre of the total personality no longer coincides with the ego, but with a point midway between the conscious and the unconscious. This would be the point of new equilibrium, a new centering of the total personality, a virtual centre which, on account of its focal position between conscious and unconscious, ensures for the personality a new and more solid foundation.<sup>80</sup>

Only when this midpoint is discovered and allowed to emerge as a personal center can one be spoken of as "well-rounded." For only then has a person dealt with the problem of relating to both the inner and outer realms of reality. As the self emerges, a new sense of harmony is experienced, for the conflict between opposites has lost much of its tension. The opposites within the psyche now tend to balance each other, and the self, as the midpoint, maintains this equilibrium.

For the conscious personality the emergence of the self means not only a shift of the psychic center, but also a changing attitude toward life. A transformation takes place. "If the life-mass is to be transformed," writes Jung, "a circumambulatio is necessary, i.e., exclusive concentration on the centre, the place of creative change."<sup>81</sup> Ego and self now function together in a kind of democratic liason. An axial relationship is established in which conscious ego and self hold one another in mutual esteem--the result being increasing integrity, health, creativity, and equanimity.

The self can be understood to operate like the center of an

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<sup>80</sup> Ibid., p. 219.

<sup>81</sup> Jung, Psychology and Alchemy, p. 138.

energy field which aims toward the fulfillment of a life pattern which as a potentiality is given a priori. That is, the goal of psychic wholeness is inherent within the confines of the self from the beginning. The ego can now be seen more as an executor of an unconsciously pre-specified plan than as the "creator" of personality. The self's teleological character, its striving to reach a goal, exists even without the participation of consciousness. Although the ego grows out of the self, it is at first unconscious of this fact, and many people remain unconscious of it all their lives. But once the self is recognized as an autonomous reality operative within the psyche, and is differentiated from other psychic elements, ". . . then one is truly one's yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine which is psychologically possible to imagine."<sup>82</sup>

It is very important to note that for Jung the symbols of the self, the archetype representing the "essence of psychic wholeness," could not be distinguished from God-symbols or God-images. The countless symbolic representations of the self, of which only a few will be given, are also old and venerable God-symbols. These images reflect both the qualities of wholeness and of a central order or direction. Thus the self is seen symbolically as a circle, square, or a mandala; in cubic or global shapes; as Anthropos, creator, father, mother, child, light; as the sun, the cross, the directing star (pole star, star of Bethlehem);

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<sup>82</sup>Jung, Psychology and Religion (1958), p. 261.

and as the treasure beyond value, the pearl of great price, the indestructible diamond, or the water of life.

It was because Jung pointed to the correlation between the images in which the self is perceived and realized, and those in which God appears, that many people, especially theologians, made the mistake of thinking that he was trying to equate the self with God. In his writings, however, he continually emphasized that his statements about the self referred only to the manifestation of the God-image in the human psyche. "At all events," he affirmed, "the soul must contain in itself the faculty of relationship to God, i.e., a correspondence, otherwise a connection could never come about. This correspondence is, in psychological terms, the archetype of the God-image."<sup>83</sup> And later: "Accordingly when I say as a psychologist that God is an archetype, I mean by that the 'type' in the psyche. The word 'type' is, as we know, derived from . . . 'blow' or 'imprint'; thus an archetype presupposes an imprinter."<sup>84</sup> Jung was not attempting to make statements about the nature of God, but rather to observe and describe the phenomenology of his "reflection" or "imprint" in the human psyche. And it was from the encounter of the "immanent God," or the "God within," that the "transcendent God" could not only be inferred, but related to as well.

Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the Self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate

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<sup>83</sup>Jung, Psychology and Alchemy, pp. 10-11.

<sup>84</sup>Ibid., p. 14.

a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches His nearness, His immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of the conscious mind, rise up from the depths of our psychic nature.<sup>85</sup>

For Jung, then, one of the most important tasks of the individuation process is to raise the God-images, that is, their emanations and effects, to consciousness and thus establish a dynamic relationship between the ego and the self. It was this dynamic relationship, created by a reconciliation between the ego and the numinous forces of the unconscious, that gave personal meaning to life, and beyond that, a medium for God's self-expression. He boldly stated:

God wants to be born in the flame of man's consciousness leaping ever higher. One must be able to suffer God. . . . That is the supreme task for the carrier of ideas. . . . My inner principle is Deus et homo. God needs man in order to be conscious, just as he needs limitation in time and space.<sup>86</sup>

By becoming conscious of the transpersonal connections and images within the psyche, and experiencing their numinosity, a person could see beyond himself into the vast nexus of life and find a new sense of meaning. To be needed by God is indeed a great and noble calling.

Union of the ego with a suprapersonal, numinous power like the

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<sup>85</sup> Jung, Psychology and Religion (1958), p. 469.

<sup>86</sup> C. G. Jung, Letter of 30 April 1928, in C. G. Jung Letters, quoted in Avens, "Silencing the Question of God," p. 122.



archetype of the self means a tremendous expansion of the personality. However, it can also lead to a dangerous form of inflation, in which ego-consciousness becomes identified with the self. It is a dangerous situation when a person begins to confuse individuation with becoming some sort of god-man or super-being. There is a great difference between accepting one's own divine potential and seeing oneself as God. How, then, does one avoid this hubris? It requires a delicate balance between the ego and the self in which one never loses sight of the reality of human limitations.

The self in its divinity (i.e., the archetype) . . . can become conscious only within our consciousness. And it can do that only if the ego stands firm. The self must become as small as, and yet smaller than, the ego, although it is the ocean of divinity: "God is as small as me," says Angelus Silesius. It must become the "thumbling in the heart," Jung wrote in a letter (September, 1943) explaining the paradox of realizing the self. The self is the immeasurable expanse of the psyche and at the same time its innermost core.<sup>87</sup>

The important point is the attitude of the conscious ego toward the self. On the one hand the ego is not in total control. The self is behind everything, giving direction and energy. On the other hand, the self needs the ego, for it can emerge only through conscious realization and actualization of unconscious content. The ego brings the self to fulfillment.

The attitude of humility is at the very heart of the ego-self union. It is at one and the same time an experience of the "thumbling in the heart" and the boundlessness of the eternal. The union of ego and self is indistinguishable from a "unio mystica" with God, and is a

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<sup>87</sup>Jaffe, p. 81.

poignant and profoundly religious experience. In summing up what others had to say about this experience, Jung wrote:

They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events. This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God.<sup>88</sup>

This concludes the examination of the four stages which constitute the individuation process. Taken as a whole, this process provides an excellent model for the experience of aging. It is developmental in nature, reflecting a continuous pattern of growth and change throughout the second half of life. Its various stages are particularly relevant to the person of later maturity, for they set forth a framework that gives structure to the psychological changes that occur with time and a rationale for understanding these changes. Further, it speaks to the most important concerns of the aging individual, presenting a way to cope with changing life situations and a goal of psychic wholeness to work toward. Though this goal is never fully reached, its essential qualities can be experienced in the later years of life, among them serenity, integrity, dignity, the joy of living, and the acceptance of death. For those who have followed the way of individuation, the journey itself is the reward, a life lived creatively and joyfully, and coming to a close with meaning and a sense of fulfillment.

Correlating the most significant parts of the individuation process with the information garnered from the literature on the aging

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<sup>88</sup>Jung, Psychology and Religion (1958), pp. 81-82.

process will be the assignment for the next section. This will help focus the points of interrelationship and establish the criteria by which Jung's concept of individuation is posited as an excellent model for the aging process. It will also help illuminate the importance of each stage for successful aging and the implications for a living style for those in later maturity.

#### D. THE RELEVANCE OF JUNGIAN THEORY FOR AGING

A perusal of the material previously presented reveals a striking correlation between the conceptual notions of Jungian theory and the conclusions reached by experts in the field of aging and human development. Briefly stated, Jung's conception of the individuation process can provide both a frame of reference for understanding the aging process and a model for optimal aging. This section will examine the correlations between Jungian thought and data on optimal aging, focusing thereafter on the relevance of these correlations as criteria for conceptualizing a developmental model for the aging process.

Bühler's formulations concerning the goal directed nature of human existence--expressed as intentionality toward fulfillment--are highly congruent with the tenets of the individuation process. An important part of that intentionality is the deep need of aging persons for personality integration which she describes as upholding internal order. Her observations led her to conclude that personal fulfillment depended upon how well one follows inner directives and is able to maintain internal order through psychic integration. For Bühler, life-meaning was

found through the accomplishment of these tasks. In similar fashion, Jung felt that life was intrinsically teleological, that is, inherently striving toward a goal. He understood the human organism to be a system of directed aims which sought to fulfill themselves. Its goal-directed nature, its need for integration and its promise of life-meaning are basic characteristics of individuation.

Neugarten's findings regarding the increase of interiority and preoccupation with inner life processes as a person grows older validate the importance of the individuation process as a structuring of natural developmental changes in the adult personality over time. A person naturally develops an inner-world orientation as he or she ages, with introspection, reflection, and self-evaluation becoming characteristic forms of mental life. Further, the years of later maturity represent an important turning point in life, with the restructuring of time and the formulation of new perceptions about self, time, life, and death. Jungian theory gives a presage of this research data, stressing not only the significance of interiority and its consequent features, but its necessity for psychic wholeness. Moreover, Neugarten's data on the sex-role changes which occur with age seem to parallel Jung's notion of exploring and realizing the contrasexual part of one's psyche. Once again, natural occurrences in the life cycle find not only theoretical justification but also practical salience as they are set forth by Jung as steps in a developmental process whose goal is the fulfillment of human personality.

Paradoxically, the way of individuation also seems to be a

precursor of the concept of disengagement proposed by Cummings and Henry. Their theory, though initially appearing to explain the data on the aging process, has been seen recently as not only limited in its scope, but inaccurate as well. Their premise, that with aging comes an inevitable and mutual withdrawal resulting in decreased interaction between the aging person and the social system, does not account for the many age-related differences that emerge throughout the studies of human aging. Other theorists have understood the increased interiority as developmental rather than inevitable change. That is, a person's shift toward an inner-world orientation is a response or adaptation to both biological and social events rather than a process over which that person has no choice. Jung felt that later maturity was a time for choices, and that one could choose to follow or deny inner directives. A close look at his clinical proposals also reveals implicit support for choosing a temporary disengagement from the external environment in order to focus on the hidden or unconscious elements of the psyche. However, if indeed one disengages in order to follow the difficult path of inner leadings, this only brings one to a deeper and more complete re-engagement as one is united with collective humanity through the birth of the self.

In terms of the age-related differences that researchers have noted, Jungian theory offers some possible explanations. If the individual personality types of Jungian typology are taken into account, then it can be posited that personality changes in later maturity would be in different directions and of different magnitudes, depending upon the development throughout the first half of life. An extraverted

person, for example, would tend to become more introverted, while those who were formerly more introverted would become more outgoing during their later years. Due to the compensatory nature of the unconscious, the discovery and expression of one's inferior function is an important part of the individuation process. This also helps to clarify and make sense of the confusing and often contradictory evidence concerning the disengagement theory.

In another area of correlation, Jung recognized the reality of what is currently termed the mid-life crisis. Such a crisis often occurs to an individual who has focused most of his or her energy and attention upon a successful work-role and a particular style of life. The problem arises when these goals are achieved and the person discovers that these achievements do not bring the satisfaction and happiness that was expected. Under these circumstances, past accomplishments may seem meaningless, and a process of reviewing one's life and reassessing one's values takes place. Questions arise which must be faced: Who am I? What is the meaning of my life? Where am I going? What is my story--that personal myth which will give my life, with its many conflicts and ambiguities, some kind of meaning? Moreover, there arises a profound need to establish a connection with the infinite, transpersonal reality--that reality whose meaning transcends one's own. This is a crisis which may precipitate many life changes, e.g., changes in profession, creating new life-values, exploring new areas of personal expression, etc. Jung suggested that this important change in the human psyche took place between 35 and 40, and thus directed his psychological theory and clinical

proposals toward the second half of life. He saw quite clearly that the developmental tasks of this stage included a reassessing of one's life and goals, an increasing awareness of and emphasis upon inner directives, a need for psychic wholeness and personal integrity, and preparation for death. It was through the process of individuation that he outlined a systematic approach to accomplishing these tasks.

His approach was also intended as a way of dealing with the spiritual distress of modern society. He felt that through inner experience a person could cope with feelings of being lost in a meaningless world, the deep sense of isolation and alienation, the many unfulfilled longings, and the emptiness of a spiritual and religious void. What Jung proposes is a renewal of life through an intense participation in religious life; for as it has been pointed out, inner experience, the encounter with the content of the unconscious, is a profoundly religious experience. If religion is to have meaning it must be experienced in the depths of the human psyche. And indeed it is the realization of the self through the process of individuation which gives meaning to life, meaning which flows from the numinosity of the self rather than personal accomplishments. In religious terms, individuation needs to be understood as the realization of the "divine" in each individual.

An experience of meaning comes--aside from living faith--only from a deepening of external reality through recognition of its numinous background. . . . By becoming conscious of its transpersonal connections and images, and experiencing their numinosity, we get an inkling of powers which operate autonomously behind our being and doing, creating an order in our lives, as well as behind the seeming fortuitousness of events. We then experience, or intuit, how vast is the nexus of life and the goal towards which it is striving, no matter whether this be interpreted as sense or nonsense, and no

matter whether any such interpretation is sought or not.<sup>89</sup>

Given the chaotic conditions and formlessness of modern life, the development of a sense of personal integrity, or oneness, is essential for meaningful aging. Learning to live in harmony with oneself; accepting oneself and one's life experience; and allowing body, feelings, and thought processes to dwell together in communion are important dimensions of that integrity. Living gracefully in the present and accepting the reality of death are qualities which describe the person of integrity. This is a person who has looked into the hidden recesses of his or her own soul, struggling to become aware of and take responsibility for the complexities of personality, and now feels at one with self, with others, with the world, and with the greater scheme of things. It is with integrity that one can accept death not as a threat but as a fulfillment, for the person who has lived fully and meaningfully is ready to "die with life."

Jung sought to show the way to integrity through the process of individuation. His was a method for conceptualizing and actualizing personal integrity. Whereas Erikson could only point out its necessity, Jung depicted a method, a process, through which it could be found. The process of individuation not only directs itself to the developmental task of finding integrity or experiencing despair, but gives content to its skeletal form. Jung's clinical work led him to believe that the psychic sufferings, guilt, anxiety, discontent, and despair experienced by persons as they grew older were often the result of unlived life or

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<sup>89</sup>Jaffe, p. 80.



unfulfilled potential. Thus the need for a "rebirth" of suppressed, neglected, and undeveloped parts of the personality. Individuation seeks a psychic rebirth--a renewal of personality, in the sense of its growing completion, its tendency toward wholeness. This indeed is integrity in the truest sense of the word.

But how, with its labyrinth of archetypal images and unconscious content, is the process of individuation to be seen as a model for the aging process? In other words, how can the complicated process of bringing unconscious material into consciousness, integrating various psychic elements, and developing an axial relationship between self and ego serve as a guide for optimal aging? Paralleling these dynamics with the formulations of Robert Peck found in the second chapter may serve as a useful tool in making this clear. To review briefly, Peck utilized Erikson's eighth developmental stage, "Integrity versus Despair," as a framework in which to delineate seven potential value shifts which would facilitate successful aging. A correlation between several of these value shift tasks and the various stages of the individuation process might help to give a clearer picture of the potential model that Jung's proposals provide.

Initially it can be seen that the first task in Peck's schemata, valuing wisdom versus valuing physical powers, seems to give a rationale for the entire individuation process. Individuation implies a turning inward, focusing upon the internal environment as opposed to the earlier orientation toward the external environment. Struggling with the material of the unconscious is a task which cannot be completed through physical

means, but one which requires a wisdom which is both personal and collective. Wisdom is the key, and it is through individuation that an individual experiences an intuitive form of wisdom which arises from within and gives direction and power. As Peck points out, the most successful agers are those who value the use of their psychic powers above physical prowess, and certainly this is essential if a person is to undertake the long, arduous psychological journey which Jung called the way of individuation.

A second correlation can be seen between the confrontation of the shadow and Peck's task of ego differentiation versus work-role preoccupation. Of particular importance for Peck is the issue of being able to value what one is more than what one does or the role one plays. Thus what Jung terms the persona--the social role the persons play--is seen as less important than the inner realities that make one a unique being. Jung pointed to the necessity for aging persons to move beyond their social mask and explore the depths of their real self. For him the first step involved confronting the shadow, those unacceptable or repressed parts of the psyche which are a veritable mirror-image of the ego. This is ego differentiation in its fullest sense, for the confrontation with the shadow allows an individual to face himself as he really is, apart from societal ideals or expectations, and opens the door for further exploration of unconscious facets of the personality. This is an extremely important task for the person of later maturity, since previous sources of self-esteem and self-worth, such as one's vocation or social role, may change dramatically with the passage of time. It is essential,

therefore, that the aging person look within himself to discover new sources of self-worth, sources that cannot be shaken by external factors such as mandatory retirement, children leaving home, and other situations which may alter one's role or position.

Another strong correlation exists between what Jung calls the encounter with the soul-image and Peck's task of socializing versus sexualizing in human relationships. As has been pointed out, the soul-image reflects the contrasexual element within every person, and its realization and integration make possible a deeper relatedness with the opposite sex. When a person can acknowledge and accept the contrasexual side of his or her personality, there is no longer a need to see self or others as sex objects, but rather as persons whom one wants to meet and relate to at a deeper level. Peck felt that as an individual grew older and the egocentric sex drive lost some of its intensity, a person experienced the freedom to place more value into relating to others as individuals. In fact it is of great importance for the aging person to make this shift in value, for friendship, companionship, and quality relationships are vital factors in successful aging. This does not imply in any way that a person in later maturity cannot have a rich and exciting sex life, for research has shown that aging persons have both the potential and need for continuing sexual expression. Rather the focus here is upon the way one relates to the opposite sex, and the potential for relationships which move beyond the boundaries of sexual attraction into broader and more fulfilling dimensions.

Finally, the last two stages of the individuation process,

culminating in the emergence of the self as the new center of the personality, could both be encompassed by Peck's category of ego transcendence versus ego preoccupation. Indeed the goal of individuation is the transcendence of the ego through a vital relationship with the self, that indescribable, transcendent "center" of the personality and symbol of wholeness. It is this relationship which links one to the infinite and allows one not only to accept death, but embrace it as a final stage of fulfillment. Peck likewise realizes the necessity of ego transcendence, stressing the importance of accepting the inevitability of personal death as well as learning to move beyond the bounds of ego perpetuation to invest in collective values and interpersonal relationships. To transcend the boundaries of ego is to live in dynamic tension with conscious and unconscious, history and eternity, personal and transpersonal, sacred and profane, ego and self. It is to let go of ego identity and realize an even greater sense of identity through collective values and transpersonal meaning. For Peck, the teleological goal for which life strives is an ability ". . . to love so fully, so generously, so unselfishly that the prospect of personal death looks and feels less important than the secure knowledge that one has built for a broader future, for one's children and one's society, than one ego could ever encompass."<sup>90</sup>

Whether this is called integrity, wholeness, or self-realization,

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<sup>90</sup> Robert C. Peck, "Psychological Developments in the Second Half of Life," in Bernice L. Neugarten (ed.), Middle Age and Aging (Chicago: University of Chicago Press, 1968), p. 91.

it is a profound statement of how life can ideally be brought to a close. It is a goal that Jung sought, for himself as well as for his clients. For human existence is not only learning how to seize the day, but how to yield, to merge, and to let go of it as well, and both Peck and Jung found that to be pivotal for meaningful aging. How one lives often determines how one dies, whether with grace and dignity (integrity) or in despair.

Thus Jung's model, apart from its therapeutic values, provides many practical guidelines for optimal aging. One can explore unconscious content or work at conscious tasks, whichever seems most appropriate. Both are important and both can help facilitate a successful and meaningful second half of life.

Individuation gives a psychological paradigm for the aging process. However, in order to develop a more comprehensive paradigm, it is necessary for this essay to set forth a theological model which can enrich the preceding material with its own unique insights. This will be accomplished in the following chapter.

## Chapter 3

## THE PSYCHODYNAMICS OF SANCTIFICATION: TILlich'S MODEL

## A. INTRODUCTION

Now that the process of individuation has been carefully elucidated, it remains the task of this paper to direct its attention to a particular theological model that can contribute to both the contemporary perspectives on aging and the theoretical and clinical proposals for aging set forth by Jung. A theological perspective is sought which speaks to the issue of human aging and maturity, whether implicitly or explicitly. A second criterion is that this perspective show significant correlations with both the psychological material and the common experience of aging detailed in the second chapter. A further criterion for selecting a theological model rests in its ability to inform as well as be informed by psychological and sociological source material. It must be able to correct inadequacies in the Jungian model as well as draw upon Jungian resources or other material from psychology and sociology to enrich its own reflection. In other words, it must show a profound interdependence with the other disciplines that contribute their perspectives to the body of this paper. It seems most appropriate, therefore, that the work of Paul Tillich emerges as the focus for this theological model. For it was his belief that theological concepts and traditional religious symbols should be reinterpreted in light of the findings of depth psychologists and other social scientists. He insisted that the theologian could not afford to overlook the insights of depth

psychology, especially in terms of the psychodynamics of human existence, the nature of salvation, and the experience of Christian living.

The task of the theologian who is influenced by psychotherapeutic insights is a thorough re-examination of the doctrines which were called "order of salvation" and "the Christian life," and which tried to describe first the way of the Christian from "conversion" to "sanctification," and then his experience and actions as a mature Christian.<sup>1</sup>

Tillich further suggests that the doctrine of sanctification, involving "the relation of the divine Spirit to the human spirit," needs to be expanded and enhanced with psychological content. "The general and rather empty notion of the divine Spirit," he writes, "must be filled with concrete material taken from man's existence."<sup>2</sup> This in no way implies that Tillich means to verify the human experience of the divine spirit by use of empirical evidence, but rather to make theological statements more understandable and meaningful in the light of contemporary analyses and interpretations of the human situation. Thus he relies heavily on the terms and concepts of depth psychology to give substance to his discussion of sanctification. And, because sanctification is a process directed toward Christian maturity, his reinterpretation and amplification of this traditional symbol speak to the issue of human aging and maturity in general. Hence it is this discussion which will be examined and set forth as a theological model for the aging process. Before this can be done, however, it is necessary to outline and

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<sup>1</sup>Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," in Hans Hofmann (ed.), The Ministry and Mental Health (New York: Associated Press, 1960), pp. 17-18.

<sup>2</sup>Ibid., p. 19.

understand Tillich's theological method as well as the context which surrounds the doctrine of sanctification in his systematic theology.

For Tillich, the starting place for theology is anthropology; that is, his theology begins with a careful analysis of the human situation and the questions that arise from human existence. It is to the human situation that theology must address itself. Indeed, it must ". . . satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every new generation."<sup>3</sup> Tillich's theology, which could be called an "answering theology," seeks to bring the answers of the Christian message to the questions of existence, through his famous method of correlation. "The method of correlation explains the contents of the Christian faith through existential questions and theological answers in mutual interdependence."<sup>4</sup> Both the questions and the answers show dependence upon one another and affect each other, giving meaning to the term "correlation" and establishing the method as dynamic rather than static.

In using the method of correlation, systematic theology proceeds in the following way: it makes an analysis of the human situation out of which the existential questions arise, and it demonstrates that the symbols used in the Christian message are the answers to these questions. The analysis of the human situation is done in terms which today are called "existential."<sup>5</sup>

These existential questions, Tillich maintains, do not contribute

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<sup>3</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I, 3.

<sup>4</sup>Ibid., I, 60.

<sup>5</sup>Ibid., I, 62.



to the substance of the theological answer, but rather help determine the form which the answer must take if it is to be relevant to the situation it is attempting to address:

The Christian message provides the answers to the questions implied in human existence. These answers are contained in the revelatory events on which Christianity is based and are taken by systematic theology from the sources, through the medium, under the norm. Their content cannot be derived from the questions, that is, from an analysis of human existence. They are "spoken" to human existence from beyond it. . . . In respect to content the Christian answers are dependent on the revelatory events in which they appear; in respect to form they are dependent on the structure of the questions they answer.<sup>6</sup>

In order to illustrate how the method of correlation works, it will be helpful to give a brief overview of the two parts of his Systematic Theology which are most relevant to the content of this chapter. In part three, entitled "Existence and the Christ," Tillich gives an analysis of human existential self-estrangement and the question implied in this situation. That is, he distinguishes humanity in its state in existence, characterized by an estranged nature and separation from God, from humanity in its essential state. It is through his description of estrangement, its marks and effects on the human condition, that Tillich moves to the question of the possibility of New Being. The theological answer which he gives in correlation to this question is the appearance of the New Being in Jesus as the Christ. It is in Christ that the New Being, or New Reality, is completely manifest, for in Him the anxiety of finitude and the existential conflicts which human beings experience are overcome. Moreover, this New Reality constitutes salvation, for

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<sup>6</sup>Ibid., I, 64.

through the power of the New Being, humanity is healed, reunited, and given wholeness. All persons participate in this saving power, although none are totally healed. Tillich claims:

In this sense healing means reuniting that which is estranged, giving a center to what is split, overcoming the split between God and man, man and his world, man and himself. Out of this interpretation of salvation, the concept of New Being has grown. Salvation is reclaiming from the old and transferring into the New Being.<sup>7</sup>

In concluding his interpretation of salvation, Tillich points to its threefold character in which ". . . the effect of the divine atoning act upon men is expressed: participation, acceptance, transformation (in classical terminology, Regeneration, Justification, Sanctification)."<sup>8</sup> Thus sanctification is characterized as a process in which the power of the New Being transforms personality, both individually and corporately.

The psychological and spiritual aspects of that process, however, are examined in the following section, entitled "Life and the Spirit." In this section, Tillich gives a thorough analysis of "life" itself, focusing on the reality that life is an ambiguous mixture of essential and existential characteristics. "The power of essential being," he affirms, "is ambiguously present in all existential distortions. Life, that is, being in its actuality displays such a character in all its processes."<sup>9</sup> Because each individual experiences and struggles with the ambiguities of life, especially in the areas of morality, culture,

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<sup>7</sup>Ibid., II, 166.

<sup>8</sup>Ibid., II, 176.

<sup>9</sup>Ibid., I, 67.

and religion, there is a universal longing for an unambiguous fulfillment of essential possibilities. This leads to a quest for unambiguous life, or life that transcends itself, and the answer is found in the three symbols: Spirit of God, Kingdom of God, and Eternal Life. Each is an expression of the answer revelation gives to the question of ambiguous life and the quest for unambiguous life. In this way, then, unambiguous life is alternately described by Tillich as life under the Spirit of God, in the Kingdom of God, or as Eternal Life. He further redefines the Spirit of God as "Spiritual Presence," because it denotes ". . . the presence of the Divine Life within creaturely life. The Divine Spirit is 'God present.'"<sup>10</sup>

It is the experience of God present and active in the human spirit which drives it beyond itself to the New Reality. As a person is grasped by the ultimate and the unconditional, he is driven into a successful self-transcendence and participation, although fragmentary and preliminary, in unambiguous life. Spiritual Presence depicts the Spirit of God grasping the human spirit and driving it toward the goal of unambiguous life. This is not a single event but a process, and Tillich further expands his interpretation of the term sanctification to mean the process of life under the impact of the Spirit. For him, sanctification refers to the human experience of the New Being as a developing process, based on the experience of regeneration (re-birth or re-creation), and qualified by the experience of justification (the

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<sup>10</sup>Ibid., III, 107.

paradox of acceptance). This is a process which aims not at some state of perfection, but rather one of maturity or wholeness. To use Tillich's methodology, from an analysis of the problems and ambiguities of human aging arises the question of successful aging, or aging with integrity. The answer which revelation brings is the transformation affected by the experience of the New Being as process, traditionally referred to as sanctification.

Before focusing upon the psychodynamics of that process, it is important to look at the nature of the human situation which provides the matrix for both the question and the answer. As Tillich states, ". . . the theological question of Christian growth and maturity and a state of 'being healed' cannot be answered without consideration of the human predicament in its ambiguous mixture of saving and distorting forces."<sup>11</sup> This will lead to a brief discussion of the New Being and the nature of life under the impact of the Spirit.

An excellent place to start that consideration is with the three fundamental concepts from Christian tradition which Tillich feels are always present in every person:

First: "Esse qua ess bonum est." This Latin phrase is a basic dogma of Christianity. It means "Being as being is good," or in the Biblical mythological form: God saw everything that he had created, and behold, it was good. The second statement is the universal fall--fall meaning the transition from this essential goodness into existential estrangement from oneself, which happens in every living being and in every time. Then the third, the possibility of salvation. At this point I want to remind you that salvation is derived from "salvos" or "salus" in Greek, which means "healed" or "whole," as opposed to disruptiveness. These three

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<sup>11</sup>Ibid., III, 18.

considerations of human nature are present in all genuine theological thinking. Essential goodness, existential estrangement, and the possibility of something, a "third," beyond essence and existence, through which the cleavage is overcome and healed.<sup>12</sup>

Thus existence implies the fall from essential goodness, and the human condition is that each person is estranged from his or her essential being, from other beings, and from God as being itself. Life is a movement from potentiality toward actuality, and humanity in its finite freedom moves from its essential state of "dreaming innocence" (pure potentiality) toward actualization of its freedom.

Man is a whole man, whose essential being has the character of dreaming innocence, whose finite freedom makes possible the transition from essence to existence, whose aroused freedom puts him between two anxieties which threaten the loss of self, whose decision is against the preservation of dreaming innocence and for self-actualization.<sup>13</sup>

Because man freely chooses self-actualization, he is responsible and therefore guilty of his situation of estrangement from himself and from God. This responsibility leads to the issue of sin, which is the expression of man's turning away from God and turning toward himself.

Faced with the condition of estrangement, humans attempt to regain their lost unity with God and their essential state of being. But all such attempts end in failure, for a person can only act within the context of his or her existential situation.

In every act of existential self-realization freedom and destiny are united. Existence is always both fact and act. From this it

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<sup>12</sup>Paul Tillich, "Psychoanalysis, Existentialism, and Theology," Pastoral Psychology, IX, 87 (October 1958), 13.

<sup>13</sup>Tillich, Systematic Theology, II, 36.

follows that no act within the context of existential estrangement can overcome existential estrangement. Destiny keeps freedom in bondage without eliminating it.<sup>14</sup>

Any act which initiates from estranged reality cannot be a reconciling act. A new reality is required, and the question of salvation is the quest for such a reality. In other words, human beings have no alternative but to seek a new being which can restore their lost unity with God and with their essential selves. This is a question of the Christ, for in Christ the New Being is made manifest. As Tillich so beautifully puts it: "It is the question of a reality in which the self-estrangement of our existence is overcome, a reality of reconciliation and reunion, of creativity, meaning, and hope. We shall call such a reality the 'New Being.'"<sup>15</sup>

#### B. THE NEW BEING

The Christian message, in response to the human predicament, proclaims the manifestation of the New Being in Jesus as the Christ. Tillich maintains that Christianity is based on ". . . the affirmation that Jesus of Nazareth, who has been called 'the Christ,' is actually the Christ, namely, he who brings the new state of things, the New Being."<sup>16</sup> This has two elements: ". . . the fact which is called 'Jesus of Nazareth' and the reception of this fact by those who receive

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<sup>14</sup>Ibid., II, 78.

<sup>15</sup>Ibid., I, 49.

<sup>16</sup>Ibid., II, 97.

him as the Christ."<sup>17</sup> Thus the receptive side of the Christ event takes on as much importance as the factual side.

As the Christ, Jesus represents the appearance of essential being under the conditions of existence, the New Being which bridges the gap between essence and existence. The New Being is new in two respects: "It is new in contrast to the merely potential character of essential being; and it is new over against the estranged character of existential being. It is actual, conquering the estrangement of actual existence."<sup>18</sup> The New Being is man in whom existential estrangement is overcome, in whom self-actualization does not lead away from essential being and unity with God. In the life of Christ the unity of essential manhood with God has been recovered. Unity with God is such an important characteristic of the life of Christ that Tillich is led to replace the old concept of "divine nature" with the concepts "eternal God-man-unity" and "eternal God-manhood."

The assertion that Jesus as the Christ is the personal unity of a divine and a human nature must be replaced by the assertion that in Jesus as the Christ the eternal unity of God and man has become historical reality. In his being, the New Being is real, and the New Being is the re-established unity between God and man. . . . This event could not have taken place if there had not been an eternal unity of God and man within the divine life. This unity in a state of pure essentiality or potentiality can become actualized through finite freedom and, in the unique event Jesus as the Christ, became actualized against existential disruption.<sup>19</sup>

Jesus as the Christ is the bearer of the New Being in the totality

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<sup>17</sup> Ibid.

<sup>18</sup> Ibid., II, 119.

<sup>19</sup> Ibid., II, 148.

of his being, including his words, his deeds, and his suffering. It is he who brings the New Being, who saves persons from existential estrangement and its self-destructive consequences. Thus it is that Christology leads to soteriology and to the saving work of Jesus as the Christ. In order for this to be accomplished, it required Christ's total participation and subjection to existential estrangement and his conquest of that estrangement. "The subjection to existence is expressed in the symbol of the 'Cross of Christ'; the conquest of existence is expressed in the symbol of the 'Resurrection of the Christ.'"<sup>20</sup> The cross exposes the full enmity of existence to essential being and shows that though Christ subjected himself to this enmity with all its negativities, it was not able to separate him from his unity with God. The resurrection shows the New Being as the victorious power over the negativities and self-destructiveness of existence. The cross and resurrection are interdependent: they are both a combination of reality and symbol; and together they represent the breaking through into human consciousness and existence of the New Being in Christ. It is through the power of the New Being that human beings are saved or healed.

But how is this salvation or healing accomplished? This leads to the doctrine of atonement, which Tillich describes as "the effect of the New Being in Jesus as the Christ on those who are grasped by it in their state of estrangement." Atonement points to both the manifestation of the New Being which has an atoning effect and the response of persons to that effect. The divine act and the human reaction to it constitute

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<sup>20</sup> Ibid., II, 152-153.



the two sides of the process of atonement. God's saving act in Jesus as the Christ requires human participation in order to bring about salvation.

But the suffering of God, universally and in the Christ, is the power which overcomes creaturely self-destruction by participation and transformation. Not substitution, but free participation, is the character of the divine suffering. And, conversely, not having a theoretical knowledge of the divine participation, but participation in the divine participation, accepting it and being transformed by it--that is the threefold character of the state of salvation.<sup>21</sup>

The manifestation and communication of the New Being in Christ to others is the saving work of Christ who "at-ones" God and humanity, bringing about reconciliation, reunion, and resurrection. It is New Being, Justification, Regeneration, Sanctification, according to which aspect is emphasized.

### C. LIFE AND THE SPIRIT

The power of the New Being transforms human personality from its old, distorted, split nature into a New Reality. This sanctifying work, however, is the function of the divine Spirit, who is both the power which creates the New Being and the actuality of the New Being. It is God's Spirit, active and present in the center of man's personal being, which reunites essential and existential being and overcomes the ambiguities of life through "transcendent union." In order to understand the impact of the Spirit upon an individual (the process of sanctification), a word must be said about the ambiguities of life, for

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<sup>21</sup>Ibid., II, 176.

they also help determine the nature of human existence.

Tillich uses the term "ambiguous" to describe the nature of human living, for he sees it as a mixture of good and bad, a continual conflict between the good that one wills and the bad that one does. It is because of this inner conflict that persons hunger for something different, for something that transcends the ambiguities that are experienced.

In all life processes an essential and an existential element, created goodness and estrangement, are merged in such a way that neither one nor the other is exclusively effective. Life always includes essential and existential elements; this is the root of its ambiguity. . . . All creatures long for an unambiguous fulfillment of their essential possibilities; but only in man as the bearer of the spirit do the ambiguities of life and the quest for unambiguous life become conscious.<sup>22</sup>

The ambiguous quality of life is most clearly seen in the realm of the human spirit, the realm of the properly human functions of life--morality, culture, and religion. The term "spirit" is an extremely important term, for it provides the substance for understanding the divine Spirit. The dimension of the spirit is that dimension in which life actualizes itself. It includes those cognitive and moral functions of living in which an individual is consciously related to both self and environment. It combines the connotations of life-power, meaning, and mind or intellect into Tillich's condensed phrase "the unity of power and meaning." The human spirit is manifest in the free and creative encounter with its environment, which is the source of the three functions mentioned above.

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<sup>22</sup>Ibid., III, 107.

Morality is the function of self-integration in the life process in which persons attempt to form their personalities. Although each individual is, from the beginning, a centered self, this potential must be actualized through contact and experience with the environment. "Morality is the function of life in which the centered self constitutes itself as a person; it is the totality of those acts in which a potentially personal life process becomes an actual person."<sup>23</sup> Culture is the function of self-creativity in which persons strive to make a meaningful and purposeful world for themselves. This includes the development of language, cognitive and aesthetic expression, and personal and communal acts. Through all of this cultural activity human beings attempt to grow both personally and morally. Religion, the third function of the human spirit, is the individual quest for self-transcendence. Religion is the human effort to transcend personal finitude in the direction of the infinite, to reach out toward ultimate and infinite being.

Through all three of these functions of the spirit, the ambiguities of life, that mixture of goodness and estrangement, are made evident. This is seen directly in religion, where existential humanity strives for essential unity, but can in no way attain it. In morality and culture also, the ambiguous nature of life is seen in the precarious balance of good and evil in human acts. McKelway writes:

Man attempts to relate himself to, and produce, the good, but he cannot because he is in a state of estrangement with himself and others. Therefore, religion (or morality or culture) with its ambiguities

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<sup>23</sup>Ibid., IV, 38.

is not the answer to the quest for unambiguous life.<sup>24</sup>

The answer to the question of unambiguous life is the Spirit of God, or "Spiritual Presence," also referred to in its historical and eschatological dimensions as the Kingdom of God and Eternal Life. All three are symbolic expressions of the manifestation of the Spiritual Presence in the human spirit--the answer revelation gives to the quest for unambiguous life. It is the divine Spirit which breaks into the human spirit and drives the human spirit out of itself:

The spirit, a dimension of finite life, is driven into a successful self-transcendence; it is grasped by something ultimate and unconditional. It is still the human spirit; it remains what it is, but at the same time, it goes out of itself under the impact of the divine Spirit.<sup>25</sup>

Thus the Spiritual Presence conquers the ambiguities of life by creating a transcendent union. This is an anticipatory and partial reunion of essential and existential being, which the human spirit under the impact of the divine Spirit experiences and participates in. Transcendent union is a quality of unambiguous life, and is manifested in the human spirit as faith and love. "The Spiritual Presence, elevating man through faith and love to the transcendent unity of unambiguous life, creates the New Being above the gap between essence and existence and consequently above the ambiguities of life."<sup>26</sup> Under the impact of the Spirit grasping human beings through faith and love, the ambiguities of

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<sup>24</sup>Alexander J. McKelway, The Systematic Theology of Paul Tillich (Richmond: John Knox Press, 1965), p. 197.

<sup>25</sup>Tillich, Systematic Theology, III, 112.

<sup>26</sup>Ibid., III, 138-139.

life are gradually overcome, and will be ultimately conquered in Eternal Life. The life of the New Being under the impact of the Spirit is a movement away from estrangement and disruption toward human integrity, a restoring of shattered unity, and a healing of creation. Nowhere is this unity and integrity more evident than in Tillich's interpretation of the doctrine of sanctification, which he describes as the experience of the New Being as process--the process of life under the impact of the Spirit, driving toward maturity. By expounding the psychological and spiritual aspects of this process, Tillich hopes that ". . . the image of the mature Christian, which has been lost along with the image of the mature man generally, will reappear and provide an answer to the question of mature humanity as such."<sup>27</sup>

#### D. SANCTIFICATION

Tillich recognizes the theological significance of describing the character of the process of sanctification, but feels that this cannot be derived from the word itself. He therefore presents a brief historical survey before turning to the four principles which he sets forth as determining the nature of life under the impact of Spiritual Presence.

In early Christian tradition, justification and sanctification both referred to the conquest of the ambiguities of personal life. However, under Paul's influence, justification received the connotation of

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<sup>27</sup>Tillich, "The Impact of Pastoral Psychology . . . ," pp. 17-18.

acceptance (the paradoxical acceptance of one who is unacceptable), while sanctification came to signify an actual life transformation. Calvin, believing a function of the law to be that of guidance, stressed discipline as "a tool in the process of sanctification." Sanctification became a progressive actualization of faith and love through personal discipline, in which the power of the divine Spirit increased and perfection was approached, though never reached. The holiness sects took this one step further, affirming the Christian message of salvation with individual moral perfection. Together, these two viewpoints have produced a highly perfectionist type of Christianity--encouraging work-oriented, self-controlled, repressive personalities. Luther, on the other hand, stressed the liberating aspect of the Spirit, granting insight and power to the Christian to act in love. Sanctification was not interpreted as an upward movement to perfection, but rather as an ". . . up-and-down of ecstasy and anxiety, of being grasped by 'agape' and being thrown back into estrangement and ambiguity,"<sup>28</sup> much like the experience of Luther himself. Although the emphasis upon the paradoxical character of the Christian life led Lutheranism to the eventual disintegration of morality and practical religion out of which the Pietistic movement arose, it also provided the matrix for the later development of the existential movement to which Tillich is so deeply indebted.

The exclusiveness, however, of these different interpretations

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<sup>28</sup>Tillich, Systematic Theology, III, 230.

of the process of sanctification, as well as their susceptibility to secular criticism, made it imperative that some new criteria for an understanding of life under the impact of the Spirit of God be established. It is in response to this challenge that Tillich outlined his four principles which determine the New Being as process. "The principles themselves," he writes, "unite religious as well as secular traditions and can, in their totality, create an indefinite but distinguishable image of the 'Christian life.'"<sup>29</sup> The four principles are as follows.

#### 1. Increasing Awareness

This principle, though strongly related to the insights and concepts of depth psychology, is inherently religious, and finds its precedent in the New Testament.

It is the principle according to which man in the process of sanctification becomes aware of his actual situation and of the forces struggling around him and his humanity but also becomes aware of the answers to the questions implied in this situation.<sup>30</sup>

The process of sanctification, therefore, includes a growing awareness of both sides of life, the good and the bad, the demonic as well as the divine. Its aim is not the Stoic "wise man," but a growing maturity in which one is able to recognize the ambiguities within oneself, as well as in others, and is also able to affirm "life and its vital dynamics" in spite of its ambiguous character.

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<sup>29</sup> Ibid., III, 231.

<sup>30</sup> Ibid.

An increasing awareness of one's life-situation implies an active participation in the processes and ambiguities of life. It is not observation and speculation which lead to understanding, but participation:

Understanding implies actual participation. Man can understand all dimensions of reality because they all are present in him as the microcosm. He participates in them, although in degrees. . . . Man attains full participation in, and therefore full understanding of, his own nature only in so far as it is experienced by him in immediate self-awareness.<sup>31</sup>

Self-awareness emerges as a quality of one who is vitally alive, in touch with both oneself and the environment, and fully present in space and time. Tillich describes the various facets of such awareness as including

. . . sensitivity toward the demands of one's own growth, toward the hidden hopes and disappointments within others, toward the voiceless voice of a concrete situation, toward the grades of authenticity in the life of the Spirit in others and oneself.<sup>32</sup>

If, as Tillich suggests, the first step toward healing or wholeness is that one recognizes his or her own situation, then increasing awareness is indeed that first step. It is awareness that opens the door to further growth and understanding. It reflects a developing sensitivity and insightfulness concerning conscious as well as unconscious processes, of body as well as mind and spirit, for the divine presence grasps "all sides of the personal life":

The divine Spirit, wherever it works, is related to the functions of

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<sup>31</sup>Paul Tillich, "What Is Basic in Human Nature," Pastoral Psychology, XIV (February 1963), 15.

<sup>32</sup>Tillich, Systematic Theology, III, 232.



the spirit as well as those of self-awareness and bodily self-realization. It has effects on the expressions of the face, on the memory of the past and the anticipation of the future, on the moral act and cultural productivity, and, above all, on religious self-transcendence. In all these dimensions, it is healing--but fragmentarily, because we live in time and space, and under the conditions of finitude.<sup>33</sup>

## 2. Increasing Freedom

The second principle of sanctification is that of increasing freedom from both the form and the content of the law. For the maturing person under the impact of the Spirit, there is a growing unity (or re-unity) with one's true being which liberates one from the commandments of the law. This is always a difficult and fragmentary process, for reunion is fragmentary, and estrangement is never totally overcome. Indeed, the law is a person's essential being confronting him or her in the state of estrangement.

In so far as we are estranged, prohibitions and commandments appear and produce an uneasy conscience. In so far as we are reunited, we actualize what we essentially are in freedom, without command. Freedom from the law in the process of sanctification is an increasing freedom from the commanding form of the law. But it is also freedom from its particular content.<sup>34</sup>

This implies that the maturing Christian is more able to exercise his own insight and wisdom in deciding upon appropriate action in concrete situations. Tillich realizes the inadequacy of the law to meet the "ever concrete, ever new, ever unique situation," and affirms the increasing power of judgment under the impact of the Spiritual Presence

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<sup>33</sup>Tillich, "The Impact of Pastoral Psychology . . . ," p. 19.

<sup>34</sup>Tillich, Systematic Theology, III, 232.

to deal with life situations without being tied, in any oppressive sense, to the law. The Spirit empowers a person to bring her own wisdom and integrity to bear on the concrete situation, acting out of inner conviction and resolution, rather than by some external set of values, norms, or laws. Sometimes new laws or values are created, and this is part of the work of the divine Spirit in and through the human spirit. As Tillich states, the ". . . mature freedom to give new laws or to apply the old ones in a new way is the aim of the process of sanctification."<sup>35</sup>

A growing freedom from the law, from established authority, is part of the uniqueness of the Christian message, which points to participation in the life of the New Being rather than strict adherence to law or doctrine. The process of maturity under the guidance of the Spirit is an unfolding of personal integrity through participation in a New Reality, the bearer of which is Jesus as the Christ. Sanctification is a process of discovery, free from the oppression of compulsions or external authorities, through which a person actualizes his or her ability to follow inner directives in living and dealing with life situations.

It is the dignity and the danger of Protestantism that it exposes its adherents to the insecurity of asking the questions of truth for themselves and that it throws them into the freedom and responsibility of personal decisions, of the right to choose between the ways of the sceptics, and those who are orthodox, of the indifferent masses, and Him who is the truth that liberates. For this is the greatness of Protestantism: that it points beyond the teachings of Jesus and beyond the doctrines of the Church to the being of Him whose being is the truth. . . . Doing the truth means living out of the reality which is He who is the truth, making His being

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<sup>35</sup>Ibid., III, 233.

the being of ourselves and of our world. . . . The truth which liberates is the truth in which we participate, which is part of us and we a part of it. True discipleship is participation.<sup>36</sup>

Life in the Spirit is an ever-increasing freedom to act without fear or compulsion, to trust one's own inner wisdom as authoritative in matters of everyday living.

This does not mean, however, abandonment of the law in favor of willfulness. Willfulness is, in actuality, a symptom of estrangement, a surrender to the enslavement of conditions and compulsions. Mature freedom from the law implies an inner integrity capable of resisting the pressure of neurotic compulsions which retard personal growth, as well as pressure from one's social surroundings. A person is no longer swayed or controlled by neurotic compulsion or societal pressure. This freedom also implies an internalizing of the law. The law represents an exterior norm confronting, compelling, judging, and sometimes condemning a person. But under the impact of the Spirit, one becomes increasingly what was intended (i.e., through reunion with God), and therefore the law diminishes as something which judges one from the outside. As an individual acts more and more spontaneously according to his or her essential nature, freedom from the law as confronting one from without is expanded and enhanced, and one becomes one's own center of evaluation, decision, and action.

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<sup>36</sup>Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 71.

### 3. Increasing Relatedness

The third principle, that of increasing relatedness, gives a necessary balance to the principle of increasing freedom. For, whereas freedom may lead to isolation, relatedness overcomes self-seclusion and drives a person toward self and others. "Relatedness implies the awareness of the other one and the freedom to relate to him by overcoming self-seclusion within oneself and within the other one."<sup>37</sup>

Through the power of the divine Spirit, an individual is able to overcome self-seclusion and its accompanying loneliness and hostility. Thus Tillich states that the New Being as process drives one toward a mature relatedness, for no other human relatedness can conquer these conditions. The New Reality makes it possible for one to be lifted above oneself where the potential exists for meeting and relating to another person at a level of depth and maturity. The conquest of self-seclusion in the direction of relatedness does not exclude solitude, for in solitude, as opposed to loneliness, the mature Christian turns from self toward God:

Sanctification, or the process toward Spiritual maturity, conquers loneliness by providing for solitude and communion in interdependence. A decisive symptom of Spiritual maturity is the power to sustain solitude. Sanctification conquers introversion by turning the personal center not outward, in extraversion, but toward the dimension of its depth and its height. Relatedness needs the vertical dimension in order to actualize itself in the horizontal dimension.<sup>38</sup>

Mature relatedness is not only toward God and other persons, but

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<sup>37</sup> Tillich, Systematic Theology, III, 233.

<sup>38</sup> Ibid., III, 234.

toward the self as well. Loneliness, hostility and introversion also obstruct self-relatedness and so must be overcome. The power of the Spirit enables one to reconcile the split between the self as subject and the self as object, creating a state of self-acceptance where one neither exalts nor despises oneself. This reunion is created by transcending both sides of the split and overcoming the tension between self-discipline and self-flight (although these terms having self as the first syllable are dangerously ambiguous, Tillich uses them in an analogical sense). One is no longer pulled in two different directions corresponding to self as subject and self as object, but experiences a growing integration and greater sense of wholeness.

A mature self-relatedness is the state of reconciliation between the self as subject and the self as object, and the spontaneous affirmation of one's essential being beyond subject and object. "As the process of sanctification approaches a more mature self-relatedness, the individual is more spontaneous, more self-affirming, without self-elevation or self-humiliation."<sup>39</sup>

In psychological terms, self-relatedness is that which has been referred to as the "search for identity." This is not an attempt to preserve the existential or estranged self, but to find the self that transcends existential ambiguities. The process of sanctification presses toward a stage in which the identity search is fulfilled, for its goal is reached when the identity of the essential self shines through the contingencies of the existing self.

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<sup>39</sup>Ibid., III, 235.

This identity is the identity of the New Being. It is a reuniting of the human personality with itself, an overcoming of the separation experienced through existential estrangement. The New Reality is that in Christ this separation is reunited. The New Being is manifest in the Christ because in Him separation could not overcome the unity He had with God, with humankind, and with Himself. Jesus as the Christ represents and mediates the power of the New Being because He represents the power of undisrupted union. Nevertheless, by oneself, a person cannot achieve New Being and unambiguous life. Only as one is grasped by the divine and driven beyond oneself into faith and love can one become New Being and participate in unambiguous life. By allowing oneself to be grasped by this power, an individual is progressively united with God, with others, and with one's self:

Where the New Reality appears, one feels united with God, the ground and meaning of one's existence. One has what has been called the love of one's destiny, and what, today, we might call the courage to take upon ourselves our own anxiety. Then one has the astonishing experience of feeling reunited with one's self, not in pride and false self-satisfaction, but in a deep self-acceptance. One accepts one's self as something which is eternally important, eternally loved, eternally accepted.<sup>40</sup>

The process of sanctification is an ever-expanding relatedness to one's personal center, giving meaning and direction to life. It is a reunion of one's self with one's self. This is integrity in its truest sense. Where the New Being is, there is healing, wholeness, and integrity.

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<sup>40</sup> Tillich, The New Being, p. 22.

#### 4. Self-Transcendence

The fourth principle determining the process of sanctification is that of self-transcendence. The goal of maturity under the impact of the Spirit includes increasing awareness, freedom, and relatedness, but these cannot be attained without a continuous transcendence of oneself in the direction of the ultimate and infinite ground of being, God.

To transcend oneself is to participate in the holy, traditionally described as the "devotional life under the Spiritual Presence." For Tillich, however, the term "devotion" is only justified and meaningful if it embraces both the holy and the secular. Devotion expresses itself in particular "devotional" acts, such as prayer, worship, etc., but because it is self-transcendence toward the ultimate it can and does express itself in other ways as well. It may, in fact, express itself outside the domain of religion altogether, or find expression through criticism of institutionalized religion. An attitude of devotion toward the ultimate may take the form of dedication to the advancement of civil rights or other "secular" tasks:

The self-transcendence which belongs to the principles of sanctification is actual in every act in which the impact of the Spiritual Presence is experienced. This can be in prayer or meditation in total privacy, in the exchange of Spiritual experiences with others, in communications on a secular basis, in the experience of creative works of man's spirit, in the midst of labor or rest, in private counseling, in church services. It is like the breathing-in of another air, an elevation above average existence. It is the most important thing in the process of Spiritual maturity.<sup>41</sup>

Thus it is that the state of devotion to the ground and aim of

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<sup>41</sup>Tillich, Systematic Theology, III, 236.

being is the most important quality of Spiritual maturity. It is this quality which makes the others possible. Through devotedness one grows in awareness of oneself, others, and the human situation, learns to internalize the moral law, and grows in love and relatedness. This state is not understood in terms of perfection, for the process of sanctification is always an up-and-down course which continues to move toward maturity. Like Jung's goal of individuation, it is never reached but continually strived for, and it is the striving, the quest, which gives life meaning. For Tillich, maturity is always a fragmentary state, always in process toward fulfillment. It is a state which is manifest in the religious as well as the secular life, and transcends both of these dimensions in and through the power of Spiritual Presence. Once again, it is the experience of God present and active in the human spirit which drives it beyond itself toward the goal of Spiritual maturity--sanctification--seen as a developmental process rather than an end point.

Although Tillich does not recognize the idea of sainthood as a goal for the process of sanctification, he does give some descriptive comments on the images of perfection traditionally associated with Spiritual maturity. Already it has been shown that growth in awareness, freedom, relatedness, and transcendence are the four principles determining the process. These are not intended to represent any linear-type progression toward a state of perfection, but rather, as overlapping circles touch at many points, so the four principles represent the various aspects of growth in and toward maturity which emerge and recede in a continual pattern of development. They are descriptive of the way



one grows in faith and love, the two fundamental creations of the spirit.

Faith is understood as that state of being grasped by that which concerns one ultimately, as opposed to any set of beliefs, even if their object is a divine being. It is being grasped by the Spiritual Presence and opened to the transcendent unity of unambiguous life. Love is seen as a reunion of the separated, as that state of being drawn into the transcendent unity of unambiguous life. This is "agape," the New Testament form of love.

Two questions emerge in connection with the foundation of images of perfection on faith and love. The first is the question of doubt as it relates to the growth of faith; the second question concerns the relation of the "eros"-quality of love to the growth of its "agape"-quality.

Examining the first question, Tillich responds to both the element of doubt in faith and the possibility of doubt in an advanced state of sanctification. Can faith embrace doubt, and indeed, can the mature Christian, the experienced traveller on the path of sanctification, experience doubt? To both, he answers with a firm yes. In terms of the element of doubt in faith he states:

The infinite distance between God and man is never bridged; it is identical with man's finitude. Therefore creative courage is an element of faith even in the state of perfection, and where there is courage, there is risk and the doubt implied in risk. Faith would not be faith but mystical union were it deprived of the element of doubt within it.<sup>42</sup>

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<sup>42</sup>Ibid., III, 239.

For the mature Christian as well, doubt is unavoidable and inevitable. In fact, the person well progressed along the road of sanctification may experience an even profounder doubt than the less mature person, for he or she is more aware of the conditions of existential estrangement.

In examining the relation of the "eros"-quality of love to its increase in "agape"-quality, Tillich focuses on the dynamics of human nature. Summarizing the term "eros" as human passions (sexual passion, values, friendship, creativity, etc.), he rejects any attempt to suppress vitality (eros) for the sake of the spirit and its functions. The four principles of sanctification do not necessitate a decrease in vital self-expression, and to do so is to suffer the potentially destructive effects of repression.

He who admits the vital dynamics in man as a necessary element in all his self-expressions (his passions or his "eros") must know that he has accepted life in its divine-demonic ambiguity and that it is the triumph of the Spiritual Presence to draw these depths of human nature into its sphere, instead of replacing them with the help of suppression by the niceties of "harmless" pleasures.<sup>43</sup>

Maturity here is depicted as an awareness and acceptance of the struggle between the divine and the demonic in every person. The mature person is able to confront the demonic and prevail against it through the power of the New Being. He is not naive to the evil in himself and others, but neither does he surrender to its influence.

Spiritual maturity also contains an element of mysticism. Authentic faith requires that one is grasped by the Spirit, and this is a

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<sup>43</sup>Ibid., III, 241.

mystical experience, an experience of the "presence of the infinite in the finite." Both faith and mystical experience are states of being grasped at one's personal center by the Spiritual Presence. But this does not imply that they are identical. The mature person experiences the mystical, but is not drawn into mysticism. Every experience of the divine is mystical--transcending the split of subject and object--although in a fragmentary and anticipatory manner. Thus mystical experience becomes a part of the process of sanctification without replacing it.

Finally, maturity is a state of self-integration in which one's personal center is intimately related to the universal center, creating the transcendent unity which makes faith and love possible. This self-integration is the source of a Wisdom in the Spirit which gives an individual direction, meaning, and the ability to discern and assimilate the encountered contents of finite reality. It is a wisdom that helps one know "where to go and where not to go." A keen sense of judgment makes it possible for the person of maturity to see the "direction toward the ultimate within all directions," and establish a criterion for personal choice. Increasing self-integration also makes it possible to maintain a creative tension between self-identity and self-alteration without languishing in anxiety. "The Spiritual Presence maintains the identity of the self without impoverishing the self, and it drives toward the alteration of the self without disrupting it."<sup>44</sup> Maturity

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<sup>44</sup>Ibid., III, 269.

implies, therefore, the flexibility to change as well as a growing sense of self. The process of sanctification leads to the state where personal identity is maintained without any aversion to change, and where creative change and growth are possible without being a threat to personal identity. It is not a state where every human potentiality is actualized, but where potentialities are sacrificed to the vertical direction (toward the ultimate) in order to be received back and actualized under the impact of the Spirit. Spiritual maturity is not perfection, nor is it a state where all potentialities are actualized, but it is the culmination of the divine Spirit's influence on the human spirit, a state where self-awareness, self-acceptance, and self-integration create a sense of wisdom and integrity that transcends the ordinary and connects one in a vital way with the ultimate and the eternal.

It can now be clearly seen that sanctification, as Tillich interprets it, is a developmental process whose parameters include the stage of life identified as "later maturity." It is therefore the final task of this dissertation to delineate how such a process can serve as a paradigm for the task of meaningful aging. Several questions emerge and help focus this issue: (1) What value do the theological statements have to individuals as they age and grow older? (2) What contributions do these theological insights make to a fuller, more encompassing vision of the aging process? (3) Do they contribute to a life-style that facilitates successful and meaningful aging? The following chapter presents a developmental model for aging which attempts to answer these questions and at the same time integrate the thought of Tillich and Jung

with the most relevant data on the aging process itself. To do this, the theological material is paralleled with the psychological and phenomenological material in order to elucidate their interrelationships, depict points of clarification or correction, and show how each can contribute to a creative style of living for later maturity.

## Chapter 4

## A DEVELOPMENTAL MODEL FOR AGING

## INTRODUCTION

Successful aging, integrity, maturity, wholeness--these are all terms which have been used many times throughout this paper. Tillich refers to spiritual maturity, Jung to personal wholeness, and the gerontologists to successful or optimal aging. The question that must be addressed, therefore, is, how can these divergent terms and disciplines be integrated in a meaningful way? Moreover, how can these disciplines work together in creating a model for aging which can serve as a guide for the human experience? Can theology contribute to the work of psychologists and social scientists in both a theoretical and practical capacity? Briefly stated, is it possible to integrate theology with the other disciplines in a way that produces creative new guidelines for later maturity?

Much like Jungian theory, Tillich's interpretation of the doctrine of sanctification bears striking correlation to the theories of optimal aging. Although his basic intention was to describe a spiritual process, it parallels closely some of the general patterns of human aging, and his four principles reflect many of the basic needs posited as necessary for later maturity. It was, after all, Tillich's hope that the image of the mature Christian which he was presenting might provide an answer to the question of maturity in general. That is, a secondary intention for his image of sanctification was to present a potential model for the common experience of human aging and maturity. That which is needed for

spiritual maturity is also needed for personal wholeness and meaningful aging, whether one believes in Christian doctrines or puts the human process into a Christian context. His principles provide content and structure which remain valid for the human experience of aging whether or not one believes oneself to be under the impact of the divine spirit.

Further, both Tillich and Jung attempt to provide a new mythology for the process of aging and maturing. Tillich offers the image of the experience of the New Being as process (sanctification), while Jung sets forth the image of individuation. Both point to the same goal--the goal of wholeness or healing (salvation). Both see the goal as pursued through a developmental process, governed by various stages and principles which can be described and used as a method for giving structure and direction to that process. These two images, sanctification and individuation, point to a personal pilgrimage, a transforming journey through which the essential self, that very quintessence of selfhood, is both discovered and transcended. Although proposed from the standpoint of their different disciplines, the mythologies of Tillich and Jung overlap and find correlation at many places. Setting these interrelationships alongside the conclusions of researchers focusing upon the question of optimal aging, especially those of Peck, may help integrate the various disciplines and formulate one particular paradigm which will incorporate data, concepts, images, and suggestions from each.

The task of integrating these disciplines will be developed under five motifs or themes, each of which is suggestive of possible norms by which the aging process can be made most successful and

meaningful. These themes denote the structural design for a more inclusive model of the aging process alluded to in the introductory chapter and sought throughout this paper. Though catchwords by appearance, these themes are intended to represent a vision of the good life in later maturity which reflects the points where the various perspectives contact, clarify, and amplify each other. Moreover, the five motifs will incorporate the most significant insights gained in the research and writing of this paper as well as the particular implications deemed most relevant for those dealing with the issues and concerns of later maturity. As representative of the good life, however, they will not deal specifically with the issue of personal death and the grief surrounding the death of one's friends, for this is felt to be beyond the scope of the proposed model. The five themes are as follows: (1) Creative Interiority, (2) Loving Contact, (3) Flowing with Life, (4) Integrity, and (5) Transcendence.

#### CREATIVE INTERIORITY

Your hearts know in silence the secrets  
of the days and the nights.

But your ears thirst for the sound of  
your heart's knowledge.

You would know in words that which  
you have always known in thought.

You would touch with your fingers the  
naked body of your dreams.

--Kahlil Gibran, The Prophet<sup>1</sup>

Tillich saw correctly that the first step toward spiritual maturity was an increasing awareness of oneself and one's life situation. This he

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<sup>1</sup>Kahlil Gibran, The Prophet (New York: Knopf, 1971), p. 54.



characterized as an awareness of the ambiguities of one's existence, a sensitivity toward the demands of personal growth, and a certain perspicacity toward oneself and others. In a similar fashion, Jung depicted the process of individuation as one of self-discovery and self-realization. The journey toward wholeness required a person to come to know himself, to be tuned into both the conscious and unconscious processes of his psyche. It was the task of human beings to expand consciousness continually, to fulfill their destiny through an ever-expanding self-awareness. Researchers in the field of human aging note the emergence of a tendency toward introversion, or interiority, in the person of later maturity, including an increase of contemplation, reflection, and self-assessment. It seems that the second half of life is the natural time for what Bühler called an "inner scrutiny," a taking stock of one's life and trying to visualize what one may yet accomplish. Peck goes further to suggest that an aging person must learn to shift values away from such factors as one's work role or physical prowess toward an inner wisdom and an ability to find and appreciate oneself apart from what one does or the particular role one plays. Again, a movement away from outer-world orientation toward inner-world orientation seems to be the key to optimal aging.

Tillich included in his conception of increasing awareness the ability to discern the good and bad in life and in oneself, as well as a sensitivity toward the varying degrees of authenticity along the path of sanctification. This correlates strongly with Jung's task of confronting the shadow side of oneself. Jung affirmed the importance of

moving beyond personal facades and societal ideals (persona) in order to explore the depths of the psyche. This is a movement toward authenticity, a confrontation and discovery of one's personal reality, including both its positive and negative elements. For both Tillich and Jung, wholeness presupposed facing reality and dealing with what is, rather than what should be. Recognizing one's own situation was, for Tillich as well as Jung, the first step toward wholeness, for it prepared the way for further spiritual maturity (Tillich's terms), and opened the door to the unconscious aspects of personality (Jung's terms).

Can increasing self-awareness, however, turn into a psychological cul-de-sac? That is, how can interiority be kept vital and creative, kept from turning into a state of over-preoccupation with oneself? Loren Eisley is aware of the natural dangers of self-scrutiny when he writes:

It is man's folly, as it is perhaps a sign of his spiritual aspirations, that he is forever scrutinizing and redefining himself. . . . There is danger as well as wisdom, however, in such self-scrutiny. Man, unlike the lower creatures locked safely within their particular endowed natures, possesses freedom. He can define and redefine his own humanity, his own conception of himself. In so doing, he may give wings to the spirit or reshape himself into something more genuinely bestial than any beast of prey obeying its own nature. In this ability to take on the shape of his own dreams, man extends beyond visible nature into another and stranger realm. It is part of each person's individual evolutionary status that he possesses this power in unequal degrees.<sup>2</sup>

The task of those who are involved with the aging process, whether in a personal or professional capacity, is to facilitate the natural tendency toward interiority without surrendering to isolation or self-aggrandizement. Jung's method of active imagination provides a

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<sup>2</sup>Loren Eisley, The Unexpected Universe (New York: Harcourt, Brace & World, 1964), pp. 181-182.

vehicle for this creative venture in the initial part of later maturity. As a form of spontaneous expression, it allows symbols and images to emerge from the unconscious, from where they can be integrated into consciousness and made the focus of personal growth. With practice (and perhaps with professional guidance) this procedure can become a tremendous way of discovering hidden or repressed parts of the personality, and begin reintegrating and allowing for their expression. In active imagination, attention is paid to the images and symbols of the unconscious, and through fantasy, writing, painting, or other media, they are allowed to "speak" to consciousness. And it is often through fantasy activity that a person can work out the unfinished business of personality development. That is, it gives one an opportunity, in a socially acceptable way, to express repressed impulses and work out unresolved conflicts. If, as Percival Symonds suggests, fantasy is an expression of the ". . . basic stuff from which personality is made," then it can also be a valuable method for finding psychic wholeness.<sup>3</sup>

As a person moves along the aging continuum, it may be more appropriate to focus on writing a personal philosophy or credo. This could take the form of a religious philosophy or merely personal statements about how one has learned to live, love, and cope meaningfully with the issues and concerns of life. It could be an occasion for reevaluating one's life-status in terms of personal rather than societal criteria, for redefining one's worth in terms of what one is (being) rather than

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<sup>3</sup>Percival M. Symonds, From Adolescent to Adult (New York: Columbia University Press, 1961), p. 188.

what one has acquired or produced (doing or having). Peck feels that this task, which he calls "ego differentiation," is vital for successful aging. Being able to value what one is more than what one does or has is a significant way of dealing with (or avoiding altogether) the "mid-life crisis" which so many aging persons experience. Both Tillich and Jung affirmed the importance of following inner directives rather than external authorities, of looking within to discover sources of meaning and value. Tillich contends that this is made possible under the impact of the divine spirit, while Jung asserts that inner experience is an encounter with the divine.

Finally, as later maturity draws toward its close, there is a natural tendency for reflection and self-assessment to turn into reminiscence. Rather than allowing this to become an obsessive rumination over past failures or regrets, which may lead to depression or despair, an aging person needs to be encouraged and helped to review his or her life in a positive way. What Butler terms the "life review" is a way of structuring the return to consciousness of past experience and unresolved conflicts, and facilitating their reintegration. In the form of memoirs, personal histories, or biographies, aging persons can find a creative and fulfilling way to survey and summarize their life. Placing the present in the context of the past allows one to see one's life as a whole, bringing order to the chaos of experience, new insight and understanding, and a more valid, more significant picture of one's unique and only life history.

Part of the zest and vitality in living comes from rediscovering

where one comes from, both in terms of the human family and one's individual development. This is, indeed, a second identity formation. The fact is, however, that one never quite arrives. The more one ages and changes, the more the essential parts of oneself remain the same. Thus a person engaging in the life review is both preserving and transforming identity across time, and gaining a perspective on life that encompasses past, present, and future. One can see where life has been, where it is currently, and where it has yet to go. As Butler states:

A continuing life-long identity crisis seems to be a sign of good health. Such vaguely defined features of the personality as flexibility, resilience and self-awareness all seem to be factors in the way an older person experiences life. They also influence the way he faces death. The most positive uses of the life review, and of the self-controlled identity crisis, occur in the creative works of the aged. . . . The creative person exploits and exhausts every possibility of the mind, conscious and unconscious. He celebrates experience and his own creative ability in the face of death.<sup>4</sup>

Active imagination, personal philosophies, the life review--all these seem to add valuable content to a creative interiority that makes it possible for a person to, as Tillich suggests, affirm "life and its vital dynamics" in spite of its ambiguous character and its threat of death.

#### LOVING CONTACT

In the faces of men and women I see God.

--Walt Whitman, "Song of Myself."<sup>5</sup>

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<sup>4</sup>Robert N. Butler, "Age: The Life Review," Psychology Today, V, 7 (December 1971), 50.

<sup>5</sup>Walt Whitman, "Song of Myself," in his Leaves of Grass (New York: Avon, 1969), p. 82.

Tillich's third principle for sanctification, that of increasing relatedness, focuses on the mature Christian's heightened sense of relatedness to self, to others, and to God. It is a movement away from loneliness and self-seclusion toward reunion and communion. It is, to state it in different terms, the kind of loving contact that centers life and gives it connectedness through the passage of time. For Jung, wholeness could not be found unless one experienced a profound sense of relatedness to one's self, that "mid-point" between ego and unconscious which is the center of the personality. As with Tillich, this increasing self-relatedness did not lead to seclusion, but to an ever-increasing communion with others and with God. Jung felt that the process of individuation did not isolate an individual from the world, but brought one into an "indissoluble communion with the world at large." Moreover, it was through the self that one made contact with the "immanent God" or the "God within." By contacting the God within, one was made capable of a deep and intimate relationship with the God above, that transcendent God whose imprint in the human psyche was realized in the self. Although Tillich and Jung seem to be saying much the same thing, the way or order in which this occurs differs, for Tillich stresses the need of the vertical dimension in order for relatedness to be actualized in the horizontal dimension. That is, one's relationship to God, and the impact of the divine spirit in one's life, make intimate relationship with oneself and others possible. This adds substance to the thought of Jung, for it points to the divine basis for human relationships, designating the divine-human encounter as that which gives a depth dimension to personal relationships

and makes true intimacy possible.

In a more specific way, Jung's conception of the confrontation and integration of one's soul-image provides a psychological exemplar of how self-relatedness and relatedness to others correspond. When a person can accept and relate to the contrasexual side of his or her personality, it gives a new depth out of which to relate to others, especially those of the opposite sex. It has already been shown how closely this parallels Peck's value shift from sexualizing to socializing in human relationships, for when the contrasexual part of oneself is in harmony with the other aspects of personality, the need to experience self or others as sex objects loses some of its intensity, and the possibility of intimacy and real friendship with both sexes can be actualized.

These are extremely important factors for the person of later maturity. Researchers have shown that the presence of a stable, intimate relationship with another person is a vital ingredient in the maintenance of high life satisfaction as one ages. It is the quality of personal friendships that help a person maintain high morale over time. Someone to confide in and share with--a companion and confidant--is an important dimension in optimal aging. Later maturity is a time when an individual experiences his or her need for others, when it becomes evident that one is dependent on others for love, support, feedback. It is imperative, therefore, that tasks which have often been associated exclusively with young adulthood--enriching one's marriage, establishing deeper friendships, and enhancing relational skills--continue throughout the life cycle.

Perhaps the starting place for this is found in an authentic sense of self-acceptance. For Tillich, increasing relatedness leads to a deep self-acceptance, both of which are the result of God's New Reality which brings reconciliation and reunion into human experience. Further, God, as the power of being-itself, is experienced as an ontological acceptance which gives persons a new courage, a new sense of self-affirmation in spite of the negativities of anxiety and guilt. "One could say that the courage to be," writes Tillich, "is the courage to accept oneself as accepted in spite of being unacceptable."<sup>6</sup> He expands this by adding:

The acceptance by God, his forgiving and justifying act, is the only and ultimate source of courage which is able to take the anxiety of guilt and condemnation into itself. For the ultimate power of self-affirmation can only be the power of being-itself.<sup>7</sup>

This divine acceptance is often mediated by those who work with others in a healing capacity, namely counselors and therapists. That is, God's acceptance works through the professional helper, allowing a patient to experience its healing power. In the counseling encounter, Tillich writes,

the patient participates in the healing power of the helper by whom he is accepted although he feels himself unacceptable. The healer, in this relationship, does not stand for himself as an individual but represents the objective power of acceptance and self-affirmation.<sup>8</sup>

For the pastoral counselor, this implies that he or she brings a resource

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<sup>6</sup>Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952), p. 164.

<sup>7</sup>Ibid., p. 166.

<sup>8</sup>Ibid., p. 165.



that transcends his or her own skills and abilities, and puts the therapeutic encounter in an ultimate context. It also means that the reality of divine acceptance might need to be communicated in a more direct way, a way which makes it evident that one is "eternally loved, eternally accepted."

A basic need for the life satisfaction of the aging individual is the ability to accept oneself. Relaxing personal defenses and accepting oneself and one's feelings without having to make excuses or justify, establishes a growing sense of congruence and allows an individual to age with dignity. Jung affirmed the need for congruence, stressing in his concept of individuation the validity of allowing oneself to be authentic, to be what one was, rather than protecting, denying, or hiding behind a social mask. Tillich brings to self-acceptance a depth dimension by pointing to the acceptance of God as the source and motivating power for its realization.

Loving contact implies a relatedness to God, to self and to others, making self-acceptance and congruence living realities. It shows itself in the ability to express love and develop the kind of intimate friendships which enrich one's life.

#### FLOWING WITH LIFE

The art of life, as we see it, is navigation.

--Alan Watts, Cloud Hidden, Whereabouts Unknown<sup>9</sup>

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<sup>9</sup>Alan Watts, Cloud Hidden, Whereabouts Unknown (New York: Vintage, 1974), p. 39.

They both listened silently to the water, which to them was not just water, but the voice of life, the voice of Being, of perpetual Becoming.

--Hermann Hesse, Siddhartha<sup>10</sup>

One of the secrets of life that emerges from the traditions of the East is that life is a process similar to the flow of water, and successful living necessitates moving with the flow (the Tao, the first cause and underlying essence of all), letting it work through and guide one's life. Healing or wholeness is found in taking, like water, the course of least resistance, in relaxing and drifting like a leaf caught in the wind. Life best lived is graceful rather than abrupt, flowing rather than hesitant.

Tillich's principle of increasing freedom from the form and content of the law catches some of the essence of this Eastern ideal. Under the impact of the divine spirit, one continues to experience a growing unity with one's true being (essential self). This is a liberating dynamic, freeing an individual from the law and allowing him or her to flow with inner convictions and directives. Sanctification is seen as an unfolding, a process of discovery, with increasing freedom from the oppression of compulsions or external authorities. Life in the spirit is an ever-increasing freedom to act without fear or compulsion, to move forward without being tied to external authority. As the spirit flows through a person, he is able to see the "direction toward the ultimate within all directions," and move gracefully toward spiritual maturity. Thus Tillich maintains that it is the impact of the divine spirit upon

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<sup>10</sup>Siddhartha (New York: Bantam, 1971), p. 108.

the human spirit which enables one to discern the most appropriate direction for his life and follow its leading. In other words, the divine spirit connects one with the ultimate flow of life and empowers one to move gracefully with that flow.

For Jung as well, the process of individuation was a natural unfolding, a "coming to selfhood" or self-realization. He felt that there was a universal unconscious tendency in every living thing to fulfill its own unique potential. This drive or tendency was inherent in the very nature of the psyche. He called it the self, and it was at one and the same time the origin, the way, the path, and the goal. Individuation was tuning into the wisdom of the self and following its directives. Like Tillich, Jung encouraged people to move away from mass-mindedness and take responsibility for their own lives and actions. External authorities and religious creeds, no matter how orthodox, should not replace individual freedom and autonomy. The conscious personality, following its individual destiny, could alone withstand the mass movements of modern society. In this fact lies the tremendous social meaning of individuation. He further asserted that an experience of the transcendent was the key to this autonomy. What was needed, Jung wrote, was an ". . . inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass."<sup>11</sup>

Flowing with life implies an increasing freedom from external authorities, but also an increasing freedom from the past that allows one

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<sup>11</sup>Carl G. Jung, The Undiscovered Self (New York: Mentor, 1957), p. 34.

to live in the present and remain open to the future. Later maturity can become a time of living in the present moment without being tyrannized by past regrets, or feverishly rushing toward the future. This is a time to slow down and enjoy the beauty and wonder of the present. It is a time when cessation of work can lead to creative new activities that yield a sense of renewal and inspiration. The present can become vibrant and alive when compulsions and demands, false reverence for the past, and unrealistic expectations for the future diminish. "To live in the present," writes Sam Keen, "involves a shift in gravity, a greater investment of energy in awareness than in remembrance or expectation. However, full awareness takes place only where there remains a resonance with past and future."<sup>12</sup>

Peck uses the terms mental and cathectic flexibility to describe this same kind of shift in gravity or value. He asserts that the aging person must be flexible enough to reinvest emotionally in new friends and new pursuits in spite of the inevitable losses with time. The successful ager is one who is open to new experience, new friendships, rather than being tied to the past. He or she also exhibits a mental flexibility rather than rigidity, in terms of both attitudes and behavior. Past experiences do not become a set of fixed and inflexible rules governing attitudes and life style, but rather provisional guides which help one live successfully in the present and remain open to the possibility of new understandings.

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<sup>12</sup>Sam Keen, To a Dancing God (New York: Harper & Row, 1970), p. 27.

To flow with life reflects an attitude which is implied throughout the writings of Tillich and Jung--an attitude of celebration toward the life-process itself--a celebration which includes appreciation, enjoyment, and a sense of wonder in the presence of objects, events, and persons that are replete with potential meaning and value. It is finding the new and novel in the everyday and the mundane; it is the "power of the New Being to create life out of death, here and now, today and tomorrow."<sup>13</sup> e. e. cummings says it this way:

in time of daffodils (who know  
the goal of living is to grow)  
forgetting why, remember how

in time of lilacs who proclaim  
the aim of waking is to dream,  
remember so (forgetting seem)

in time of roses (who amaze  
our now and here with paradise)  
forgetting if, remember yes

in time of all sweet things beyond  
whatever mind may comprehend,  
remember seek (forgetting find)

and in a mystery to be  
(when time from time shall set us free)  
forgetting me, remember me  
"in time of daffodils"<sup>14</sup>

Living in the present and enjoying and celebrating life bring about an openness to the future. It emerges naturally from a life-style centered on these two attitudes. Such openness can also be expressed as

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<sup>13</sup>Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 24.

<sup>14</sup>e. e. cummings, "in time of daffodils," in his a selection of poems (New York: Harcourt, Brace & World, 1965), p. 139.

"hope," and it resides in the feeling that new possibilities exist in all life. These new possibilities exist, for Tillich, because of the New Reality which brings about a new state of existence. One has only to be open to it, accept it, enter into it, and be grasped by it to be made whole. As Tillich said in a dialogue with Carl Rogers, ". . . you cannot produce the divine Spirit in yourselves, but what you can do is open yourselves, to keep yourselves open for it."<sup>15</sup> Although he does not use the word, this openness is the very essence of hope.

In concert with increasing freedom and the other qualities that allow one to flow with life, there emerges a changing perspective on time. Neugarten has reported that aging persons often place a greater value on time and tend to restructure it in terms of "time-yet-to-live"--making the most of the limited time one has left. To such a restructuring, Tillich adds some creative new insights, for he contends that God's timing has broken into human timing, that with the New Being eternity has entered into time and transformed it.

Within this our time something happens that is not of our time but out of eternity, and this times our time! The same power which limits us in time gives eternal significance to our timing. . . . When God Himself appears in a moment of time, when He Himself subjects Himself to the flux of time, the flux of time is conquered. . . . The eternal is at hand in this moment. The moment passes, the eternal remains. Whatever in this moment, in this hour, on this day and in this short or long life-time happens has infinite significance.<sup>16</sup>

Thus the meaning of one's time comes from above where eternity affirms it, rather than in some distant future. Aging persons can be

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<sup>15</sup>Paul Tillich, "Paul Tillich and Carl Rogers: A Dialogue," Pastoral Psychology, XIX, 181 (February 1968), 62.

<sup>16</sup>Tillich, The New Being, pp. 167-168.

given new courage to live out their remaining years with the confidence that they have eternal significance. No matter how much time one has left, it matters. "When eternity times us, then time becomes a vessel of eternity. Then we become vessels of that which is eternal."<sup>17</sup>

For the pastor, therapist, or pastoral counselor, this implies that one of his or her most important functions is to assist those in later maturity in learning how to flow with life. This means helping aging individuals to overcome compulsive behavior, rigid attitudes, and the tyranny of their past, so they can experience the increasing freedom to live in the present. It means encouraging and assisting in the discovery of inner directives which can liberate them from external authorities and allow them to pursue their individual destinies. Pointing out the importance of mental and emotional flexibility and working with a person until this is a living reality is also part of this task. Remaining open to the aging as a basis for instructing and facilitating the growth of openness and a sense of personal timing is a necessary ingredient. In all these functions, the context of the relationship is as important as its content, for if the relationship is centered in the present yet remains connected to both past and future, if it encourages increasing freedom, if it fosters hope, and if it reflects the belief that one is eternally significant, then the pattern for growth is already established, and the medium becomes the message. That is, it is essential that the quality of the counseling relationship itself become an exemplar of the ability to flow with life.

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<sup>17</sup>Ibid., p. 169.

## INTEGRITY

Rather than love, than money, than fame, give me truth.  
 --Henry David Thoreau, Walden<sup>18</sup>

And no man understands any greatness or goodness but his own,  
 or the indication of his own.  
 --Walt Whitman, "A Song of the  
 Rolling Earth"<sup>19</sup>

The concept of integrity is difficult to define, for not only is it a deeply personal and individual matter, but the person who experiences it feels not so much that he or she has created or invented something, rather as though he or she has been grasped by something. It is this quality which gives the person of integrity an overriding sense of oneness within, a centeredness from which one experiences a bond with humanity, and beyond that, the greater scheme of reality. It includes a deep acceptance of oneself and one's life cycle as ". . . something that had to be and that, by necessity, permitted of no substitutes."<sup>20</sup> Integrity flows from the acceptance of the fact that one's life is one's own responsibility, that all life experiences, in spite of their ambiguity, and all parts of the personality, in spite of the varying qualities, combine to make one what one is. It involves a sense of

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<sup>18</sup> Henry David Thoreau, "Walden," in his Walden and Other Writings (New York: Bantam, 1962), p. 348.

<sup>19</sup> Walt Whitman, "A Song of the Rolling Earth," quoted in Robert L. Polley (ed.), America the Beautiful in the Words of Walt Whitman (Waukegan, WI: Country Beautiful Corporation, 1970), p. 85.

<sup>20</sup> Erik H. Erikson, Childhood and Society (New York: Norton, 1950), p. 268.



integration which gives the feeling of knowing who one is, through the knowledge and acceptance of where one has been and what lies ahead. A ". . . detailed concern with life itself, in the face of death itself"<sup>21</sup> further characterizes the wisdom which is a major virtue of integrity. This is a wisdom which grants depth and purpose, the ability to maintain the "wholeness of experience" in spite of declining vitality and approaching death.

These statements about integrity are reflective of much of the thought of Tillich and Jung on the subject of maturity or wholeness. Tillich saw maturity as being a state of self-integration which connects one's personal center with the universal center. This is a veritable fulfillment of the self-integration which he posited as the first function of life, and which actualized the human sense of centeredness. "The movement in which centeredness is actualized shall be called the self-integration of life. The syllable 'self' indicates that it is life itself which drives toward centeredness in every process of self-integration."<sup>22</sup> The mature person experienced a centeredness, a sense of oneness, which made it possible to affirm personal identity without losing the ability and the motivation to continue to change and grow. All this was the result of being grasped by the ultimate and unconditional--the experience of Spiritual Presence. Moreover, it was the impact of the divine spirit

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<sup>21</sup>Erik H. Erikson, Insight and Responsibility (New York: Norton, 1964), p. 133.

<sup>22</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, 30.

which not only led one to maturity but drove one out of oneself into transcendent union. Tillich's view brings a necessary corrective to the thought of Jung at this point. Both direct their attention to the goal of maturity or wholeness, but only Tillich specifically affirms that it is the divine spirit's presence in human life that makes this goal attainable. Only as an individual transcends himself through a relationship with God is the possibility of wholeness actualized.

For Jung, the process of individuation was a gradual maturation in which the many facets of human personality were integrated and brought into a state of "wholeness." It was through this process that the real center of the human psyche, the self, was allowed to emerge as the directing center of the whole person and the connecting link with the universal and eternal. A new harmony and balance was attained as the result of a creative synthesis of all partial aspects of one's personality, including both conscious and unconscious elements. This was as much an experience of being grasped as one of discovery, for according to Jung, the self was an a priori existent, eternally present and beyond birth and death, out of which the ego developed and took its direction. The self reflected both the origin and the goal of human personality.

Both Tillich and Jung, as well as Erikson, assert that this integration, this integrity, expresses itself through the quality of wisdom. Wisdom reflects a personal truth that needs no external validation for it emerges from within. It is able to see the whole as well as the parts, to "discern and assimilate the encountered contents of finite

reality." The wise person can see the wholeness of experience and use it as a guide for creative action and decision. To these concepts, Jung adds that of making contact with the Wise Old Man or Woman within oneself, a task which brought about final liberation from one's mother or father and a genuine sense of individuality. One now looks within for sources of direction and validity of life-style. Tillich speaks of a "Wisdom in the Spirit" which gives direction to one's life as well as a keen sense of judgment. Further, those who were wise were able to acknowledge and accept their limitations:

In our encounter with the holy, facing with awe the ultimate mystery of life, we experience a dimension of life that gives us the courage and the strength to accept our limits and to become wise through this acceptance.<sup>23</sup>

Wisdom was reflected in the ability to accept one's finitude, a task that took the demonic element out of both time and death and gave renewed importance to the daily routine of life.

Finally, both Tillich and Jung affirmed the sense of inner fulfillment and inner meaning that one experienced with spiritual maturity or wholeness. Tillich felt that personal fulfillment, becoming fully what one was, brought joy and meaning to life. Joy was, for him, the awareness of being fulfilled in one's true being, in one's personal center. This fulfillment was only possible, however, through a union with God, with others, and with reality itself. The reality of the New Being was that a person could participate in this fulfillment in the present, rather than at some future date. Participation in the New

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<sup>23</sup>Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1963), p. 170.

Being meant fulfillment, meaning, joy--both presently and eternally.

Certainly eternal fulfillment must be seen not only as eternal which is present, but also as eternal which is future. But if it is not seen in the present, it cannot be seen at all. . . . Where there is joy, there is fulfillment. And where there is fulfillment, there is joy. In fulfillment and joy the inner aim of life, the meaning of creation, and the end of salvation, are attained.<sup>24</sup>

Jung contended that the way of individuation, the journey toward wholeness, brought personal meaning and fulfillment. Personal meaning was, for Jung, vital for mental health, and, in fact, he equated meaninglessness with illness. He felt that meaning made most any life situation endurable. It was in finding and actualizing the self through a widening of consciousness that brought meaning. It was the realization of the "greater personality" potentially present in every person that brought fulfillment. In this task, each person became a co-creator, a partner with God in bringing creation to completion. It was while travelling through the plains of Africa that Jung clearly recognized what he termed the "cosmic meaning of consciousness":

. . . Man is indispensable for the completion of creation; he himself is the second creator of the world, who alone has given to the world its objective existence--without which, unheard, unseen, silently eating, giving birth, dying, heads nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end. Human consciousness created objective existence and meaning, and man found his indispensable place in the great process of being.<sup>25</sup>

Researchers, such as Butler and Lewis, contend that aging persons have a need to leave something of themselves, some legacy or personal

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<sup>24</sup> Tillich, The New Being, p. 151.

<sup>25</sup> Carl G. Jung, Memories, Dreams, Reflections (New York: Vintage, 1961), p. 256.

contribution behind when they die. The importance of this legacy is that it ". . . provides a sense of continuity, giving the older person a feeling of being able to participate even after death."<sup>26</sup> The inner fulfillment, meaning, and integrity that Jung and Tillich suggest seem to offer the potential for a personal legacy that can indeed be a monument to life that survives oneself.

For the pastoral counselor this implies that his or her role as facilitator, as calling forth or evoking the growth potential of persons, is most important in integrity formation. Integrity must come from within, must emerge naturally and spontaneously from one's personal center. When this center is connected with the universal center through "Spiritual Presence" (the presence of the divine life in human life, creating transcendent union), the ultimate basis for integrity formation is established. Spiritual Presence creates an openness to and an ability to participate in the unfolding and development of integrity. In an atmosphere of acceptance and care, one can be encouraged to make contact with the divine spirit, feel its vibrant presence, and begin to actualize the wisdom and integrity it makes possible. The task of integrating the various facets of personality, however, often requires professional help. In this respect, the pastoral counselor can give guidance, support, feedback, and insight into hidden parts of one's personality, how to confront these parts, and how to integrate them with other psychic elements in a creative synthesis. Here again, the acceptance of the counselor for the client

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<sup>26</sup>Robert Butler and Myrna Lewis, Aging and Mental Health (St. Louis: Mosby, 1973), p. 23.

provides a paradigm for the self-acceptance that makes integrity formation possible. It will also be the task of a counselor to help an individual see that the joy and fulfillment of maturity can and should be experienced in the present, that participation is the key to successful aging. That is, one is aging successfully when the joy of the New Being or the wholeness found in the birth of the self are experienced as present realities. Though both spiritual maturity and wholeness are goals which are never fully reached, they are constantly in process, and participation in this process allows one to experience their essential qualities in the present.

#### TRANSCENDENCE

God is beyond in the midst of our life.

--Dietrich Bonhoeffer, Letters and  
Papers from Prison<sup>27</sup>

Human beings, unlike any other sentient creature, quest for a reality above and beyond their own. Each person becomes, as Loren Eiseley suggests, ". . . a listener and a searcher for some transcendent realm beyond himself."<sup>28</sup> There seems to be an inherent need for persons to make sense of existence by putting it into a larger context, one not bound by the limitations of time and space. To be able to participate in this larger context is to be able to transcend oneself, to overcome no matter

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<sup>27</sup> Dietrich Bonhoeffer, Letters and Papers from Prison (New York: Macmillan, 1967), p. 142.

<sup>28</sup> Eiseley, p. 55.

how briefly, the ambiguities and limitations of human existence and thus make life bearable, indeed, even wonderful.

For many, this implies a belief in God. A belief in the God who is both with one and yet above and beyond one makes sense of existence and gives it structure. This is the faith that there is a context of meaning and value that transcends human life, a context that human beings do not create, but in fact find themselves. The believer commits himself to the God who transcends his own being and sets his life in a context of God's grace and judgment.

Basic to Tillich's proposals concerning the way to spiritual maturity is self-transcendence. He felt that the other three principles determining the process of sanctification--increasing awareness, freedom, and relatedness--could not be attained without a continual transcendence of oneself in the direction of the ultimate. For Tillich, transcendence included devotion, purposeful activity in the world, and faith itself. "Faith," he tersely states, "is the state of being ultimately concerned."<sup>29</sup> This is the one quality most needed in life--to be concerned "ultimately, unconditionally, infinitely." Faith is far more than assent or the acceptance of certain doctrines or rational agreement with religious creeds. It is a life concern which is unconditional and all-inclusive, and which demands the ultimate in response: total surrender, the total yielding of subjective passion. Faith is an act of total personality, a way of ordering life experience around that which is the source of ultimate

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<sup>29</sup>Paul Tillich, Dynamics of Faith (New York: Harper & Row, 1957), p. 1.

concern. But even more than that, faith is the state of being grasped by the power of being-itself:

Faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience. Faith is not an opinion but a state. It is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates.<sup>30</sup>

It was the experience of faith in God, of being grasped by his power, which allowed one to transcend oneself, to be driven out of oneself into transcendent union. This provides a starting place for the quest of wholeness not found in the thought of Jung. The experience of faith in God is an element alluded to throughout Jung's writings, but never clearly designated as a point of departure for the psychological changes that brought one to the final goal.

Jung did, however, recognize the necessity of transcendence in human existence. The basic dynamic of his process of individuation was a radical reorientation from a subjective, "ego-centered" attitude to an "ego-transcending" one. This new attitude, when attained, reflected both a relationship to that transcendent center of personality he termed the self, and to the "God-image" which was the imprint of the transcendent God.

Tillich and Jung both agreed that God could only be spoken of in symbolic or mythological terms. Jung felt incapable of expressing the reality of God, stressing that God could not be captured by human words and definitions, or by any categories of value. Thus he referred to the

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<sup>30</sup> Tillich, The Courage to Be, pp. 172-173.



God-image as that expression of the divine in human consciousness. Tillich used the term "God above God" to represent the reality of the divine which transcended traditional theological concepts. God could not be understood as a being, for God was being-itself. It was the God above God that was present, although hidden, in every divine-human encounter. Tillich felt that the courage to be, the courage to accept the anxiety of doubt and meaninglessness, found its ultimate source in the God above God. "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt."<sup>31</sup> Thus Jung and Tillich affirmed that though God could not be expressed adequately in words, though He remained ungraspable and hidden, a mystery beyond all images and all attempts at description, He was the mystery which gave human life ultimate meaning.

Concerning the issue of the self, it is a matter of form that separates Tillich and Jung. Jung affirmed that when one experienced the self, one experienced God. Tillich claimed that when the self participated in the power of being-itself, it received itself back. In this way his conception of absolute faith (faith in the God above God) was a method of truly finding the self. For Tillich the God above God was always present, although hidden. For Jung the self, whether known or unknown, was the ever-present, hidden operator behind human life. Because the self reflected God, Jung could assert that, called or uncalled, affirmed or denied, God would be present. When one could recognize the imprint of

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<sup>31</sup>Ibid., p. 190.

the God within, then life became open and transparent to the hidden imprinter.

The ability to transcend oneself is recognized as one of the keys to successful aging. Peck especially felt that both bodily and ego transcendence were shifts in personal value of absolute necessity in maintaining high life satisfaction through the aging process. One must be able to rise above a preoccupation with declining bodily vitality and physical appearance, and reinvest in social and mental sources of pleasure and self-esteem. Moreover, one must be able to relinquish preoccupation with personal ego in the face of impending death. Ultimately all persons must face death. How one faces death, however, determines in many ways the quality of life remaining. Transcendence implies the ability to discover and invest in that which will live beyond one's existence. This is not resignation, but rather an acceptance of death as a natural part of the overall process of life-itself. It is yielding to that which is as natural as birth and growth, and equally pregnant with possibility. Those who transcend ego identity open themselves to a more encompassing sense of identity by participating in the ongoing creative process through collective values and endeavors. Charles Birch maintains that each person can find a source of transpersonal meaning by contributing to the completion of a universe which is still in process.

The universe has always been and is now in the process of being made. It is incomplete. It is lured to further completion. The order of the universe is well established at the level of electrons and atoms, less so at the level of living cells and organisms, least so at the level of human societies. This last level is where man's

conscious groping may meet the persuasive lure of unrealized possibilities that could make a more complete world and more ordered lives. Here is where mankind is challenged to participate consciously in the ongoing creative process.<sup>32</sup>

To transcend oneself is to get a new vision of the meaning of life. Tillich contended that one could transcend both the heights and depths of existence and participate in something infinite, something eternal. Jung echoed this position. Both pointed to the possibility of transcendence but more than that, to its urgency. Wholeness, maturity, individuation, sanctification--all were incomplete without the ability to reach beyond oneself, to transcend the bounds of one's given world. It was the new vision of reality that one captured by transcending the ordinary that made it possible to live gracefully in the present and accept the fact of death, not as a threat, but as a final fulfillment.

The implications of these statements for the work of therapists and pastoral counselors seems apparent. Basic to the needs of those in later maturity is the ability to transcend the boundaries of ordinary existence and get a glimpse of that which is more than ephemeral. Here is where the symbols of the Christian faith can become an appropriate and important part of the counseling process. Helping a person find his or her own personal style of self-transcendence may require the pastoral counselor to turn to traditional sources of religious belief and values. Whether through worship, prayer, study, personal piety, meditation, or

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<sup>32</sup>Charles Birch, "Purpose in the Universe: A Search for Wholeness," *Zygon*, VI, 1 (1971), 23.

creative activity, the potentiality for moving beyond oneself and experiencing communion with the infinite exists, and remains the task of the pastoral counselor to facilitate. Religious symbols, especially those of the Judeo-Christian tradition, can play a significant role in instructing, encouraging, and inspiring. Their introduction into the counseling encounter becomes an issue of professional awareness and timing, reflecting the counselor's own propensity for self-transcendence and ability to see the eternal in the fleeting moments of time.

This brings a conclusion to the development model for the aging process based on the five themes: creative interiority, loving contact, flowing with life, integrity, and transcendence. It can now be seen that the theological and psychological material interrelate at many points and in significant ways. The mutual interdependence of theology and psychology becomes clearer when set in the context of a social issue as important as the aging process. The theology of Tillich brings new insights to the question of meaningful aging, establishing significant correlations with the psychology of Jung in the process. Together, the thought of Jung and Tillich brings a new vision to the common experience of aging. It is the position of this paper that both Tillich and Jung would affirm not only the possibility, but the necessity, of aging with integrity. How a person could accomplish this task was not left to chance, but was expounded in their own particular models. It is hoped that the model proposed in this last chapter also makes a significant contribution to the issue of meaningful aging. Perhaps those who read its pages will begin to see aging in a new light, much like the

one expressed by one older woman in the prologue of the book Aging in America:

The autumn sun cannot warm my bones. Yet this day is mine, lying newborn like a shivering duckling in my hands. Can I create of it a memory to note with others in the album of my life? Will I live it, or endure it? I make the choice, knowing that life is not a picture postcard, caught forever at a moment of romantic beauty. Venice with its gondolas and singing boatmen is also Venice with problems of pollution and unemployment. Only memory, or love, or will can pin the butterfly wings of a moment onto the board of time.

To create that moment is to be open, a cup filled from the sweet essence of experience. To lie in the heart of life, to feel the pain of a stranger or the joy of a friend, is to be alive--fully alive at any age.

Bring me to soft fire that I may still give warmth to others.  
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<sup>33</sup> Bert Kruger Smith, Aging in America (Boston: Beacon, 1973), p. 3.

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